Namo tassa bhagavato arahato sammāsambuddhassa

Moggallāna pañcikā ṭīkā

Sāratthavilāsinīnāma

Pañcikāṭīkā

Paṇāmādikathā

Vijjādhanassa samanussaraṇampi yassa,
Paññāvisuddharatanānayanekahetu;
Taṃ dhammarājamamalujjalakittimālaṃ,
Sāmodamādaramaye hadaye nidhāya.

Laddhammahodaya mahādaya (sampasādā) [japaso (potthake)],
Sakkā(di) sakkataguṇaṃ ratana (dvayañca) [ttayatā (potthake)];
(Yāpañcikā) guruvarappa(bhavātyagāhā) [hapā tya gāyā (potthake)],
Taṃ sādhu sissajana majjavagāha yāma.

Jayatīha mahāpañño, so moggallāyano muni;
Yassa sādhuguṇubbhūta,kitti sabbattha patthaṭā.

Icceva manavasesa mattano bhayādyūpaddavopaghābhakarasāmatthiya yogena sakalajjhattikabāhiyantarāya nivāraṇa madhippetasiddhi visesa mabhikaṅkhiya ratanattaya visayabhūtaṃ taṃsādhane kantanidāna bhūtassa ālokiyayātisayaguṇavisesayuttassa mahato pyatimahanīyassa ratanattayassa sappasādānurūpaṃ pūjāvisayaṃ tadanussa(raṇaṃ katvā) gurusanniyogamanuṭṭhātuṃ–

Kintehi pādasussūsā, yesaṃ natthi gurūniha;
Ye tappādarajokiṇṇā, teva sādhū vivekinoti.

Vacanato attano gurupūjā purassaraṃ pañcikāvivaraṇaṃ pathi'yā pañcikā'tiādinā katapaṭiññattā sampati mahādayotiādino ganthassa sādhujanavaṇṇanaṃ vaṇṇanamārabhissāma.

Nanu ca vuttiganthassa vaṇṇanāyaṃ katābhiniveso-yamācariyoti kathamihānadhikate mahādayotiādike paṭipannoti ratanattappaṇāmaganthakattuganthanissayaganthārambhaphalaabhidheyyasaṅkhāta-payojanasotujanasamussāhanānaṃ sandassanatthaṃ. Tattha ratanattayappaṇāma karaṇaṃ antarāyakarāpuññavighātakarapuññavisesuppādanena kattu micchitassa ganthassa anantarāyenaṃ parisamāpanatthaṃ. Vacīpaṇāmo panettha sotūnampi yathāvuttatthanipphādanako ācariyenāpyaya mattho dassitoyeva'tattha ratanattayappaṇāmasandassana'ntiādinā, vācasikasatthādhikāratopi vacīpaṇāmoti kāyappaṇāmo manopaṇāmo ca. Na kato, ganthakattusandassanaṃ ganthassa pamāṇa bhāvavibhāvanatthaṃ, ganthanissayasandassanaṃ attaniyabhāvasandhassanena tabbisuddhidassanatthaṃ, ganthārambhaphaladassanaṃ tappaṭikkhepakajananisedhāya, abhidheyyasaṅkhātayayojanasandassanaṃ vīmaṃsāpubbakārīnaṃ payojano pālambhapubbikā satthe pavattatīti sotujanasamussāhanaṃ (katvā) ādarena ganthe pavattanatthaṃ, yadāhu –

Sabbasseva hi satthassa, kammassāpi ca kassaci;
Kenetaṃ gayhate tāva, yāva-vuttampayojanaṃti.

Nanu satthappayojanānaṃ sambandhopi vattabbo idamassa payojananti yato–

Siddhappayojanaṃ siddha,sambandhaṃ sotumicchati;
Sotādo tena vattabbo, sambandho sappayojanoti.

Tatredamuttaraṃ–

Sattaṃ payojanañceva, ubho sambandhanissayā;
Taṃ vuttantogadhattā na, bhinno vutto payojanāti.

Payojanappayojanampana sāmatthiyaladdhabbaṃ sayamācariyena ''ko pana saddalakkhaṇassa ajānane doso''tiādinā vuttanayena viññātabbaṃ.

Tattha'mahādayo'tyādinā gāthādvayena ratanattayapaṇāmo dassito, 'yo iddhimantesū'tiādinā ganthakattā, 'saddasattha'ntiādinā ganthanissayo, 'saṅkhepanayenā'tica 'sārabhūtaṃ vipulatthagā hiṃ anākula'nti ca imehi ganthārambhaphalaṃ sotujanasamussāhanañca, abhidheyyasaṅkhātappayojanampana'saṃvaṇṇana'nti iminā dassitaṃ anvattha byapadesena saṃvaṇṇīyati vivaritvā vitthāretvā kathīyati attho etāyāti saṃvaṇṇanābhi katvā, tampana vivaritvā kathanaṃ saddānusāsanasatthasannissayattā abhidheyyo nāma samuditena satthena vacanīyattho taṃ [vacanīyatthoti (potthake)] vuttasaddānusiṭṭhisaṅkhātapayojanamevāti ayamettha samudāyattho.

Ayampanettha avayavattho-yoti aniyamavacanaṃ dhammarājasaddā pekkhāya cettha pulliṅgatā, tenettha vuccamānaguṇavisesā dhārapuggalavisesanidassanaṃ, dayati dukkhaṃ apanetvā paresaṃ sukhaṃ dadāti, dayīyati vā sappurisehi gamiya(ti sa) santāne pavattīyati, dayati vā paradukkhaṃ hiṃsati, dayati vā paradukkhaṃ gaṇhāti taṃvasena attano hadayakhedaṃ karotīti dayā, ''daya=dānagati hiṃsādānesu'' iccasmā ''itthiyamaṇattikayakyāce''ti (5-49) appaccayo, visayamahantatāya mahatī pasatthā vā dayā assāti mahādayo, visesana samāse ''saddhāditva'' (4-84) vakkhamānapāramitāsambharaṇadukkhānubhava nānamidaṃ hetuvacanaṃ, kammakilesehi janitāti janā sattaloko, iminā khīṇāsavāpi saṅgayhanti tesampi diṭṭhadhammikasukhavihārasaṅkhāta hitassa dānato, janānaṃ samūho janatā tassā hitāya abhivaḍḍhiyā sakalavaṭṭa dukkhanissaṭanibbānasukhabhāgiyakaraṇāyāti vuttaṃ hoti, assaca'sampūraya'nti iminā'dukkhamanubhavī'ti iminā ca sambandho, sambodhīti ettha saṃsaddo sāmanti imamatthaṃ dīpeti, tasmā saṃsayameva anaññabodhito hutvā cattāri saccāni bujjhati paṭivijjhati etāyāti sambodhi, saṃpubbā budhadhātuto ''i''iti ṇvādi (ko) ippaccayo, savāsanasakalasaṃkilesappahāyakaṃ bhagavato arahattamaggaññāṇaṃ sabbaññutaññāṇantipi vadanti, sampāpayatīti sampāpakaṃ, sambodhiyā sampāpakanti chaṭṭhīsamāso, kinti dhammajātaṃ dhammasaddenettha pāramidhammā pañcamahāpariccāgādayo ca adhippetā, tepi hi attānaṃ dhārentaṃ dhārenti sambodhi sampāpanasāmatthiyayogena parepi dhārenti nāmāti dhammāti vuccanti, 'dhara=dhāraṇe'iccasmā khīsu, viyādisuttena ṇvādi(ko) mappaccayo, dhammānaṃjātaṃ, dhammāevavā jātaṃ, sambodhisampāpakañca taṃ dhammajātaṃ ceti visesanasamāso, 'sampūraya'nti massetaṃ kammaṃ, sampūrayanti payogasampattiyogā dīpaṅkara (pāda)mūle hatthopagatampi nibbānampahāya yathāvuttakaruṇāguṇayogasītalībhūtahadayatāya ''kathannāmete accanta dussahavaṭṭadukkhopagate satte taṃmahādukkhā mocessāmī''ti vaṭṭadukkhanissaraṇekahetutāya sammā pūrento vaḍḍhento vuḍḍhiṃ virūḷhaṃ vepullaṃ gamentoti vuttaṃ hoti, hetuyevedamapi dukkhānubhavanassa, mahādayatā panassa paramparahetu, duṭṭhu khanati kāyikaṃ assādanti'dupubbā khanismā' ''kvī''ti (5-4) kvi, dukkhaṃ kāyikadukkha vedanā, kīdisanti āha-'anantarūpa'nti, sabhāvavacano yaṃ rūpasaddo ''piyarūpa''ntiādīsuviya, te ca dukkhasabhāvā (anantā) anantakāraṇānaṃ vasena, tasmā anantaṃ rūpaṃ sabhāvo assāti anantarūpaṃ, taṃ dukkhaṃ anubhavī vindī, kimivāti āha-'sukhaṃ vā'ti, suṭṭhu khanati kāyikaṃ ābādhanti sukhaṃ, ivasaddo sadhammattasaṅkhātopamājotako, sadhammattañhi upamā, vuttañhi ''upamānopameyyānaṃ, sadhammattaṃ siyo pamā''ti, kiṃ vuttaṃ hoti ''aniṭṭhānubhavanasabhāvāyāpi dukkhavedanāya anubhavanasabhāvasāmaññena ajjhāsayasampattivisesayogā mahākāruṇikassa sukhena sadisatāpattihotīti dukkhampi samānaṃ taṃ sukhamiva vindī''ti. Kathamaññathā vaṭṭadukkhato sakalalokassa samuddharaṇaṃ siyāti, athavā sukhamiva sukhaṃ vindanto viya anaññavindiyamapi tādisaṃ dukkhaṃ sakalalokahitāva hitamanatāya vindīti attho, tenāha 'akhinnarūpo'ti, akhinnaṃ parissamamappattaṃ rūpaṃ sabhāvo assāti viggaho.

Taṃ dhammarājanti yoti aniyamaniddiṭṭhassa vuttaguṇavisesādhāra puggalassaniyamanavacanaṃ, dhammena rājati no adhammenāti vā, attanā paṭividdhassa sāmibhāvena dhammassa rājā sāmīti vā, attanā paṭivijjhiyamāne dhamme paṭivijjhantova tattha rājati dippatīti vā, parūpakāravasena tadatthāyeva paṭipannattā paresaṃ dhammaṃ rājeti pakāsetīti vā dhammarājā, taṃ dhammarājaṃ namitvāti sambandho, namassitvāti attho, kīdisanti āha- 'jitamāravīraṃ sudhanta sovaṇṇanibha'nti. Tattha māro ca so vīrocāti māravīro jito vidtedhastabalo māravīro nāti jitamāravīro, taṃ, kiñcāpi devaputtakilesābhisaṅkhāramaccukkhandha mārā-nena jitā eva, tathāpi vīrasaddasannidhānena devaputtamāre gahite taṃvijayā aññepi jitā eva nāma hontīti viññeyyaṃ, suṭṭhu dhantaṃ dhamitaṃ uddharitaṃ sudhantaṃ, suvaṇṇameva sovaṇṇaṃ, sudhanta ca taṃ sovaṇṇañca, tasseva nibhā sobhā asseti samāso, athavā sudhantañca taṃ suvaṇṇaṃ ceti samāse tassidanti ''ṇo''ti (4-34) ṇappaccaye ''majjhe''ti (4-126) majjhavuddhiyaṃ sudhantasovaṇṇaṃ paṭimārūpaṃ, tena nibho sadiso, taṃ.

Ettāvatā ca –

Hetu phalaṃ parattho ca, sabbopi thutisaṅgaho;
Hetu sambodhito, pubbeva, yamaññaṃ tatoparīti.

Vuttahetuphalasattopakāravasena buddharatanassa thutipubbakampaṇāmaṃ dassetvā idāni dhammarājena tenāpi pūjanīyassa dhammaratanassa nipaccakāraṃ dassetuṃ'dhammañca mohandhatamappadhaṃsi'nti āha, tattha ca saddo 'dhammañca namitvā'ti [namassitvā (potthake)] namassanakriyāya dhammaṃ sampiṇḍeti, kimbhūtanti āha, 'mohandhatamappadhaṃsi'nti, muyhatīti moho=aññāṇaṃ, andhayati samatthacakkhuviññāṇaparihānenāti andhaṃ, andhañca taṃ tamañceti andhatamaṃ=bāḷhatimiraṃ, mohoyeva taṃsadisatāya andhatamanti mo handhatamaṃ, taṃ padhaṃseti pakārena nāseti sīlenāti mohandhatamappadhaṃsī, pasaddassapakāsanatthaṃ hitvā pakāratthasseva gahaṇato pariyattiyā saha–

Sotāpattādayo maggā,cattāro tapphalānica;
Cattāri atha nibbānaṃ, dhammā lokuttarā navāti.

Vuttanavalokuttarammo gahitāti viññātabbaṃ, aññathā arahattamaggova gayheyya, kasmā panettha mohasseva pahānaṃ vuttaṃ, netaresanti tammūlakattā sabbakilesānaṃ, tappahānasmiñhi vuccamāne tammukhenetaresampi pahānaṃ vuttameva hotīti.

Evaṃ dhammaratanassa namakkāraṃ dassetvā idāni tadādhārabhūtasaṅgharatanaṃ namassituṃ 'saṅghaṃ tathā saṅghaṭitaṃ guṇehī'ti vuttaṃ, tattha tathāsaddo samuccaye vā, vacoyuttiyaṃ vā, vacoyuttipakkhe ca saddo ānetvā sambandhitabbo, kilesādayo saṃhanati hiṃsatīti saṅgho, saṃpubbato hanatismā kvimhi ''kvimhi ghoparipaccasamo hī''ti (5.100) hanassa gho, kilesahiṃsanañcettha tadaṅgādivasena gahitaṃ, guṇehīti sāmaññaniddesato sammutisaṅghena saddhiṃ

Cattāro ca paṭipannā, cattāro ca phaleṭhitā;
Esa saṅgho ujubhūto, paññāsīlasamāhitoti.

Vuttaaṭṭhaariyapuggalā gayhanti, guṇehīti lokiyalokuttarehi sīlādiguṇehi, saṅghaṭitanti saṃhataṃ.

Evamanantarāyena ganthaparisamāpanatthamananta guṇavisiṭṭhalokattayaggasīkhāmaṇibhūtassa ratanattayassa paṇāmaṃ dassetvā idāni gantha kattādiyathāvuttatthopadassana pubbaṅgamamattanā samārabhitabbaṃ gantha karaṇaṃ paṭiññātukāmo'yo iddhimantesū'tiādimāha, tattha 'yo'ti imassa 'tannāmadheyyenā'ti iminā sambandho, etāya sattā ijjhanti iddhā vuddhā ukkaṃsagatā hontīti iddhi=iddhividhādayo lokiyā lokuttarā ca sā etesamatthīti iddhimanto, tesu iddhimantesu, iddhimantānaṃ mahāsāvakānaṃ majjheti attho, mahattappattoti mahattaṃ mahantabhāvaṃ gato, tannāmadheyyenāti tasseva nāmadheyyamassāti tannāmadheyyo, tena, tapodhanenāti muninā, kiṃ vuttaṃ hoti- ''etadaggaṃ

bhikkhave mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ moggallāno''ti bhagavatā iddhimantesu etadagge ṭhapito mahāmoggallānatthero nāma yo dutiyo aggasāvako… (tena samānanāmadheyyenāti) tamapadisanto-yamācariyo anuddhatabhāvena ujunākkamena nāmādikamavatvā vaṅkavuttiyā attano moggallānoti nāmaṃ mahāsāmiṭṭhānantarappattiṃ kālocitapaññā veyyattiyaṃ buddhasāsanopakāritādiñca vibhāveti. 'Yaṃ racita'nti sambandho, racitanti kataṃ, kinti āha saddasattha'nti, saddasatthaṃ nāma sutta, saddalakkhaṇabyākaraṇādyaparanāmadheyyaṃ, suttaṃ(hi) 'saddā (lakkhīyanti) sāsīyanti anusāsīyanti pakatippaccayādivibhāgakappanāya etenā'ti saddalakkhaṇanti ca 'byākarīyanti saddanipphādanavasena kathīyanti etenā'ti byākaraṇanti ca vuccati, aparampana vutyādi tadupakaraṇabhāvena saddasatthaṃ saddalakkhaṇaṃ byākaraṇanti ca vuccatīti daṭṭhabbaṃ, anunanti tabbisesanaṃ, asesalakkhiyopasaṅgāhakabhāvena vattabbassāparassābhāvā sampuṇṇanti attho, athāti anantaratthe nipāto, saddasattharacanānantaranti attho, tasseti saddasatthassa, vutti ca samāsā katāti sambandho, suttaṃ vivarīyati etāyāti vutti, samassate saṅkhipīyatīti samāsā.

Tassāpīti vuttiyāpi, saṅgahetvā saddavasena saṅkucitaṃ viya katvā khipanaṃ saṅkhepo, tassa nayo kamo saṅkhepanayo, tena, bhovāti yo saddasatthassa vuttiyā ca kattā so eva, idāni suttavuttiracanānantaramavasarappatte imasmiṃ kāle, samārabheyya sammā ārambhaṃ kareyya bahunnaṃ kriyākkhaṇānamādibhūtaṃ kriyākkhaṇamanutiṭṭheyya, kinti saṃvaṇṇanaṃ, saṃvaṇṇīyati attho etāyāti saṃvaṇṇanā, pañcīyati vipañcīyati byattī karīyati vutti attho etāyāti vā, taṃ pañcayatīti vā laddhanāmapañcikā, taṃ.

Evamattanā karaṇīyasatthampaṭijānitvā tadanantaraṃ ''dve me bhikkhave paccayā sammādiṭṭhiyā uppādāya (katame dve) parato ca ghoso (ajjhattañca) yoniso manasikāro''ti vacanato sammāsavanapaṭibaddhā sabbāpi sāsana (ppaṭi) sampattīti sāsanappaṭipattiyā byākaraṇassa mūlakāraṇattā taṃ savane sādhujane niyojento 'taṃ sārabhūta'ntiādimāha, tattha tanti yasaddavirahepi adhikatattā saṃvaṇṇanaṃ parāmasati, taṃ suṇantū'ti sambandho, sādhūti savanakriyāvisesanaṃ, atthānurūpaṃ byañjanaṃ, byañjanānurūpañca atthaṃsallakkhetvā anaññamanā hutvā sakkaccaṃ suṇantūti attho suvaṇṇabhājane nikkhittasīhavasāviya avinassamānaṃ katvā hadaye ṭhapanavasena, sakkaccasavanameva hi sotūnamatthāvahaṃ hotīti, santoti savanakriyāya kattāro dasseti, tathā sātisayabyākaraṇaṃ… tathāvidhā eva sappurisā sādhukaṃ sotukāmā hontīti, kimbhūtanti āha 'sārabhūta'ntiādi, bhūtasaddo ettha ''bhūtasmiṃ pācittiya'ntiādīsu viya vijjamānattho, pheggultābhāvena apariccajanīyatāya sāro thiraṃ so attho byañjanañca assā atthīti sārā ca sā bhūtāca, atha vā lokiyalokuttaraguṇātisayasādhanekasādhanabhāvato seṭṭhaṭṭhena sārañca sā bhūtācāti sārabhūtā, taṃ gantho yevettha saṅkhepito, attho pana nayaggāhitatāyapi sabbathā dassitoyevāti vipulaṃ atthaṃ gaṇhātīti vipulatthagāhī, taṃ, vidhīyamānavaṇṇanākkamavisesena byākulassa vaṇṇanākkamassa nirasanato natthi ākulaṃ kiñci assāti anākulaṃ, taṃ, iminā ca kaccāyanavuttivaṇṇanāsu na tathābhāvaṃ dasseti.

Tadevamadhikatattāyevāyamācariyo ganthārambhe'mahādayo yo'tiādike paṭipajjitvā dāni attanā vaṇṇanīyassa ganthassādi bhūtaṃ vākyamanadhikataparihāramukhenevopanyasya byākhyātumāha- 'idhā'tiādi, tattha idhāti imasmiṃ māgadhikasaddalakkhaṇaviracanādhikāre, māgadhānaṃ saddānaṃ idanti māgadhikaṃ, māgadhikaṃ saddalakkhaṇanti visesana samāso, viracayitukāmoti kattukāmo, ratiṃjanetīti ratanaṃ, ramayatī [ra tayatī (potthake)] ti (vā) ratanaṃ anappaccayena, athavā yaṃ loke cittīkatādikaṃ ratananti vuccati, idampi taṃ sadisatāya ratananti vuccati, tathācāhu–

> Cittīkataṃ mahagghañca, atulaṃ dullabhadassanaṃ;
> Anomasattaparibhogaṃ, ratanaṃ tena vuccatīti.

Buddhādīnametamadhivacanaṃ, tayo avayavā assāti tayaṃ, samudāyo, ratanānaṃ tayaṃ ratanattayaṃ, avayavavinimmuttassa pana samudāyassa abhāvato tīṇi eva ratanāni vuccanti, paṇamanaṃ paṇāmo, ratanattayaguṇaninnatā, paṇamanti etāyāti vā paṇāmo, paṇāmakriyānipphādikā kusalacetanā, ratanattayassa paṇāmoti chaṭṭhīsamāso, abhidhīyati paṭipādīyatītyabhidheyyo samuditena satthena vacanīyattho, yena ca yo paṭipādīyati so tassa attho hotīti, so ca pakatippaccayādivibhāgakappanāya saddānaṃ saṅkharaṇaṃ, saddasatthena hi saddasaṅkharaṇameva

paṭipādīyati, (ratanattayappaṇāmo ca abhidheyyo ca) ratanattayappaṇāmābhidheyyanti catthasamāso, tassa sandassanaṃ attho yassāti aññapadattho, kintaṃ vākyaṃ, tā vāti vākyālaṅkāre, nanucevamadhikatattepi abhidheyyamattamevadassetabbaṃ siyā kiṃ vācāpaṇāmena, kāyamanomayenāpi puññāti sayappattiyā abhisamīhitatthasiddhi hotevāti codanaṃ manasi nidhāya vacīpaṇāmassa paratthasannissayatañca tasseva vibhāgena payojanañca dassetumāha- 'tattha'iccādi, guṇasaddo ettha ''sataguṇā dakkhiṇā pāṭikaṅkhā''tiādīsu viya ānisaṃsaṭṭho, guṇānamānisaṃsānaṃ anukūlaṃ anuguṇaṃ, hetumantavisesanametaṃ, padhānabhāvaṃ nītaṃ paṇītaṃ atiuttamanti attho, atīsayena paṇītaṃ paṇītataraṃ, cittassasantānaṃ pabandho cittasantānaṃ, paṇītatarañca taṃ cittasantānañca, anuguṇañca taṃ paṇītataracittasantānañcāti visesanasamāso, tappaṇāmakaraṇena anuguṇa…pe… santānaṃ yesanti aññapadattho, tesaṃ, yathā te sotāro ratanattayassa paṇāmakaraṇena puññātisayappaṭilābhā anekānisaṃsātisayappaṭilābhānukūla cittasantānatāya padhānataracittasantānā honti, tathā pavattānanti adhippāyo, idampi adhigatā…pe… ntarādhānantīmesaṃ hetubhāvena tiṭṭhati, adhigatā pattā aneke bahū ānisaṃsavisesā āyu vaṇṇasukhabalapaṭibhānādayo yesanti viggaho, visositā sukkhāpitā antarāyā bhayādayo ajjhattikā bāhiyā vā yesaṃ tathāvidhānaṃ sotūnaṃ, etepi abhi,pe,ddhatthanti iccassa hetū, abhisamīhitassa anuṭṭhitassa kataniṭṭhitassa ganthassa avabodhoyeva phalaṃ, tassa sijjhanatthaṃ, kintaṃ ratanattayappaṇāmasandassanaṃ.

Saccaṃ punapi saccanti, bhujamukkhippa vuccate;
Sakattho natthī nattheva,parassatthamakubbatoti.

Vacanato paratthova sappurisehi kattabbo, paratthe sampādite pana sakattho sampannova nāma siyāti manasi katvā āha- 'etadevā'tiādi. Kāyamanosamācaraṇena sampajjamānañca vacīsamācaraṇena sampajjatevāti aneneva vākyena viññāyatīti avagantabbaṃ, buddhi pubbā yasmiṃ karaṇe taṃ buddhi pubbaṃ, taṃ sīlena karontā buddhipubbakārino, abhidheyyassa adhigamo jānanaṃ pubbo yassa so abhidheyyādhigamapubbako, avatāro pavatti, ekadesadassane ''samuddo diṭṭho''ti viya ekadesepi samudāyavohāradassanato pacchima pādenāti vuttaṃ, pacchimapādassekadesabhūtena 'saddalakkhaṇa'miccanenāti attho, sādhiyaṃ saddānaṃ saṅkharaṇaṃ, sādhanaṃ byākaraṇaṃ, taṃ lakkhaṇaṃ sabhāvo assāti sādhiyasādhanalakkhaṇo, sādhiyassedaṃ sādhanaṃ, sādhanassa cedaṃ sādhiyanti evamassedambhāvahetusabhāvo sambandhoti vuttaṃ hoti, payojanaṃ abhidheyyasaddopadassitaṃ saddasaṅkharaṇaṃ, tattha sambandhassantogadhattaṃ… sādhiyopadassanamukhena sādhanassāpi dassitattā nissayopadassanato, ussukkaṃ sammāvāyāmaṃ, buddhattaṃ sabbaññutaññāṇaṃ, pūretvāti–

Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatīti.

Vuttaaṭṭhadhammasamannāgatena abhinīhārena samannāgatā hutvā yathāvutte pāramitādayo dhamme pūretvāti attho, āgatāti sattattiṃsabodhipakkhiyadhammānubrūhanena āgatā, idhāti imasmiṃ loke, āgatāti pattā uppannā, tathāgatoti yathā sampati jātā te bhagavanto sattapadavītihārena gatā, tathā ayampi uttarābhimukhaṃ gatoti attho, muhuttajātovāti sampatijāto eva, jātasamanantaramevāti vuttaṃ hoti, vikkamīti agamāsi, satta padāni gantvāna disā vilokesīti idaṃ ''dhammatā esā bhikkhave sampati jāto bodhisattā samehi pādehi patiṭṭhahitvā''ti eva mādikāya pāḷiyā sattapadavītihārūpariṭhitassa sabbadisānuvilokanassa vuttattā vuttaṃ, disā vilokesi samantatoti idampana 'samehi pādehi phusī vasundhara'nti etassa anantaraṃ daṭṭhabbaṃ… pādehi vasundharāphusanānantarameva dasadisāvalokitattā, aṭṭhaṅgāni nāma–

Visaṭṭhaṃ mañju viññeyyaṃ, savanīyā-visārino;
Bindu gambhīraninnādi,ccevamaṭṭhaṅgiko saroti.

Vuttāni aṭṭhaṅgāni, tathāgatoti imasseva visuṃ atthapariyāyaṃ dassetuṃ 'athavā'tiādimāha, ariyena setunāti samathavipassanāsaṅkhātena uttamena maggena, evamādinātiādisaddena tesaṃ tesaṃ dhammānaṃ sabhāvasarasalakkhaṇaṃ tathaṃ āgato yathāvato adhigato'yegatyatthā te buddhyatthā, ye buddhyā te gatyatthā'titathāgatoti evamādiṃ saṅgaṇhāti, tatthatatthāti tesu tesu

dīghāgamādīsu, tathāgatabhāvoti tathāgatoti bhavanaṃ nipphatti namassanakiriyābhisambandhāti'namassitvā'ti ettha namassanakiriyāya abhisambandhā iminā tathāgatādīnaṃ kammattaṃ vibhāveti, namassanakiriyāvisesanattāti 'namassitvā'ti namassanaṃ katvāti vuttaṃ nāma siyāti namassananti vuttanamassanakiriyāya visesanattā, bodhiyāti bodhivuccati catūsu maggesu ñāṇaṃ, taṃ bhagavā ettha pattoti (bodhi, tassā) bodhirukkhassāti attho, mūleti mūlasamīpe ''yāva majjhanhike kāle chāyā pharati nivāte paṇṇāni patanti etāvatā rukkhamūlaṃ''tiādīsu viya, nanu aññepi khīṇāsavā 'aggamaggene'ccādinā vakkhamāna nayena nipphannā evāti anuyogaṃ manasikatvā vuttaṃ 'saheva vāsanāyā'ti, na hi bhagavantaṃ ṭhapetvā aññe saha vāsanāya kilese pahātuṃ sakkonti, etena aññehi asādhāraṇaṃ bhagavato arahattanti dasseti, teneva iddhasaddassa atthaṃ dassento'tepi hi'ccādikaṃ vakkhati, kāpanāyaṃ vāsanā nāma pahīnakilesassāpi appahīnakilesassa payogasadisapayogahetubhūto kilesanihito sāmatthiyaviseso'āyasmato pilindavacchassa vasalasamudācāranimittaṃ viya', aggamaggenāti arahattamaggena, sabbakilese rāgādike, arahattaṃ aggaphalaṃ, sammuti upapattidevabhāvato aññena visuddhi devabhāvenātinipphannattā āha-'visuddhidevabhāvenā'ti, sakalakilesakālussiyāpagamena visuddhippattiyā sabbaññuguṇā laṅkārena visuddhidevabhāvenāti attho.

'Idha=saṃsiddhiyaṃ' iddhavanto iddhāttappaccayena, 'guṇa=āmantaṇe' bhūvādiseso, guṇīyanti paricīyanti seyyattikehīti guṇā kappaccayena, tepīti sāvakapaccekabuddhāpi, hi saddo hetumhi, yasmā aggaṃ…pe… anūnaguṇā, tasmāti attho, sabbaññutādīnantiādikaṃ tesaṃ sabbaññubuddhehi ūnaguṇatāya hetuvacanaṃ, keci 'siddho middhaguṇo assāti siddhamiddhaguṇanti duṭṭhamatthaṃ parikappetvā vākyamidaṃ dūsenti, te pana 'middho nāma koci guṇo natthī'ti ca, 'tathāgato nāma middha guṇo na hotī'ti ca, 'tādiso ce siyā na ñāṇanissitapūjā pakatopayoginī bhavatī'ti ca ajānitvā vadatha tumhehi vatvā uyyojetabbā, maṅgalatthañcetthādo siddhasaddopādānaṃ, maṅgalādīni hi satthānyabyāhatappasarāni hontyāyasmantabyākhyātusotukāni ca, dhammasaṅghānampīti iminā avayavena viggahepi samudāyassa samāsatthattā aññapadatthasamāsoyaṃ tagguṇasaṃviññāṇoti dīpeti, tenāha- 'aññapadatthe'ccādi, guṇībhūtānampīti appadhānabhūtānampi visesanabhūtānampi aññapadatthassa padhānattā, kiriyātisambandho vagamyate dhammasaṅghānaṃ guṇībhūtānampi tadavinābhāvittena namassanātisambandhā, tadeva samattheti 'tathāha'ccādinā, puttena saha vattamānoti tagguṇasaṃviññāṇaaññapadatthasamāsattā tulyamubhinnampi āgamananti puttopi āgatoti patīyate, tatthāti niddhāraṇe sattadhī, attānanti dhammaṃ dasseti, dhārenteti attani ṭhapente pavattente uppādente, cattāropi apāyā sāmaññavasena'apāye'ti vuttā, kilesavaṭṭa kammavaṭṭa vipākavaṭṭavasena tayo vaṭṭā, tesu dukkhaṃ, tasmiṃ, dhāretīti vuttadhāraṇaṃ nāma atthato apāyādinibbattakakilesaviddhaṃsanaṃ, tañca yathārūpaṃ kilesasamucchindanatappaṭippassaddhi ālambanabhāvena hotīti āha- 'so…pe… vasenā'ti, navannampi, te samadhigamahetutāya dhammoyeva nāmāti 'dasā'tiādi vuttaṃ, tattha kāraṇamāha- 'tammūlakattā'tiādi, tammūlakattāti taṃ kāraṇattā, sīladiṭṭhisāmaññenāti ariyena sīlena ariyāya ca diṭṭhiyā samānabhāvena, ariyānañhi sīladiṭṭhiyo maggenāgatattā sabbathā samānāva, tena te yatthakatthaci ṭhitāpi sahagatāvāti saṃhatoti imasmiṃ atthe saṅghoti padasiddhi daṭṭhabbā, adhippetavasena panetaṃ vuttaṃ, lokiyasīladiṭṭhiyā sāmaññena saṃhatattā sammutisaṅghopi paṇāmārahoyevāti daṭṭhabbaṃ.

Atha kete saddā, yesamidaṃ lakkhaṇaṃ bhāsissanti paṭiññātanti āha-'saddā ghaṭapaṭādayo'ti, ādisaddena rukkhādayo, nanu santi meghasaddasamuddasaddādayopīti na niratthakānamidhānupayogittā, ye lokasaṅketānurodhenātthappakāsakā tesaṃ sātthakāname vidaṃ lakkhaṇanti, apica 'saddā ghaṭapaṭādayo'ti vadanto vedikānaṃ viya unti [ñatthi (potthake)] ādīnaṃ anupubbīniyamāvatthānamasambhavā tadanukkamena nipphādiyamānanampi saddānaṃ lokiyattānabhivattanañca bodhetīti daṭṭhabbaṃ, nu tattha pakāsakatthaṃ saddassa samudāyavasena vā siyā paccekavaṇṇavasena vā, tattha yadi paccekavaṇṇā pakāsayeyyuṃ, ghaṭasadde ghakāroyeva ghaṭatthaṃ, pakāsayeyya, tathā caññesamakārādīnamanattha katā siyā, atha samuditā pakāsayeyyuṃ, tadā vaṇṇānamuccāraṇānantaravināsittā samudāyoyeva na siyā, tathā sati katha matthaṃ saddo pakāsayatīti ce kamena sotacittādigahitakkhara pāḷiyā ca yo saddoti viññeyyo sātthako cittagocaro, cittagocarassāpi saddassa pana bālajanappabodhāya kappanāmattena pakatyādivibhāgato, na sabhāvenānvākhyānaṃ, tenāha-'pakatyā'di ādi, nanu goiccādisādhusaddaniyame sati gotādayo asādhu saddāti viññāyanti gantabbamagganiyame agantabbamaggo viya, gotādi asādhusaddaniyame

vā goiccādayo saddā sādhavoti agantabbamagganiyame gantabbamaggo viya, kiṃ saddānamanvākhyānenā tidamāsaṅkiya payojanamāha- 'lakkhaṇābhidhānaṃce'ccādi, saddānampaṭipattiyaṃ paṭipadapāṭhassānūpāyattaṃ dassetumāha- 'aññathe'ccādi, aññathāti asati lakkhaṇābhidhāne, sakkatādītiādisaddena pākatādiṃ saṅgaṇhāti, bahuvidhattaṃ sakkatapākatapesācikaapabbhaṃsavasena, magadhesu viditāti imasmiṃ atthe ''aññasmi''nti (4-121) māgadhānaṃ idanti atthe ''ṇo''ti (4-34) ṇappaccaye māgadhā māgadhanti ca padanipphatti veditabbāti dassetumāha- 'magadhesmi'ccādi, magadhesu viditātiādino adhippāyaṃ vivaritumāha- 'idaṃ vuttaṃ hotī'tiādi, tattha idanti idāni vakkhamānaṃ māgadhaṃ…pe… hotīti etaṃ vuttaṃ hotīti magadhesu…pe… lakkhaṇaṃ māgadhanti vadatā pakāsitaṃ hotīti attho, hisaddo'magadhesvi'ccādinā vuttaṃ samatthayati, lakkhaṇaṃ visesayatāti saddalakkhaṇa saddassa uttarapadatthappadhānattā māgadhanti iminā lakkhaṇaṃ visesayatā byavacchedayatā vuttikārena, atthatoti sāmatthiyato, sadde ca visesito hotīti saddalakkhaṇasaddo māgadhe eva [saddeeva (potthake)] byavacchedito hoti, ayametthādhippāyo 'magadhesu viditā māgadhāti sadde gahetvā tesamidaṃ māgadhanti māgadhasaddena yasmā saddalakkhaṇasadde lakkhaṇaṃ visesitaṃ, tasmā saddalakkhaṇasadde saddo yadi amāgadho kathaṃ lakkhaṇaṃ māgadhaṃ siyāti sāmatthiyā saddopi visesito hotī'ti, nanu māgadhanti lakkhaṇassa māgadha saddasambandhittajhāpanato saddalakkhaṇanti ettha saddasaddassa niratthaka tāpatti hotīti, na hoti gammamānatthassa saddassa payogampati kāmacārattā saddalakkhaṇasaddassa vā samāsatthe niruḷhattā ''tatridaṃ sugatassa sugatacīvarappamāṇa''ntiādīsu viya, kopanātiādisaddalakkhaṇanti iminā abhidheyyasaṅkhātapayojanassa dassitattā tappayojanapucchanaparā codanā, vuccateccādi parihāro, yathā sabbathāttaparahitakāmena.

Piyo ca garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā,nocā ṭhāne niyojakoti.

Vuttehi tato parehi ca pasatthatarehi guṇavisesehi samupetaṃ guruṃ.

Tasmā akkharakosallaṃ, sampādeyya hitatthiko;
Upaṭṭhahaṃ guruṃ sammā, uṭṭhānādīhi pañcahīti.

Vacanato uṭṭhāna-upaṭṭhāna-paricariyā-sussūsā sakkaccasippapaṭiggahaṇehi sammā upaṭṭhahantena savana,uggahana-dhāraṇa-paripucchā-bhāvanā hi kaṅkhāvicchedaṃ katvā viññātabbaṃ saddalakkhaṇaṃ, tathā aviññātaṃ saddalakkhaṇamanenāti aviññātasaddalakkhaṇo puggalo, hisaddo avadhāraṇe, so 'dhammavinayesu kusalo na hotī'ti ettha daṭṭhabbo, kusalo dakkho na hoti, tattha dhammavinayesu suttantātābhidhammasaṅkhātesu dhammesu ceva vinaye ca, kasmā–

Yo niruttiṃ na sikkheyya, sikkhanto piṭakattayaṃ;
Padepade vikaṅkheyya, vane andhagajo yathāti.

Vacanato, ayametthādhippāyo ''yathā vuttanayena sambhūtapada byāmohavasena padatthepi byāmohasambhavato suttantopadassitāya diṭṭhiviniveṭṭhanāya ca abhidhammāgate nāmarūpaparicchede ca vinaya niddiṭṭhe saṃvarāsaṃvare ca akosallaṃ siyā''ti, yathādhammanti dhammavinaya saddassa yo-ttho vinayasuttābhidhammasaṅkhāto, tassa so-ttho, tadanatikkamena, paṭipajjitumasakkontoti tatthatattheva vuttāsu adhisīla adhicitta adhipaññāsikkhāsu pavattituṃ asamattho, kusalo pana samattho paññāvisesālokapaṭilābhato, vuttaṃ hi–

Yāva tiṭṭhanti suttantā, vinayo yāva dippati;
Tāva dakkhanti ālokaṃ, sūriye abbhuggate yathāti.

Paṭipattinti paṭipajjīyatīti paṭipattīti yathāvuttaṃ tividhampi paṭipattiṃ, virādhetvāti nāsetvā, nassati hi paṭipatti tesuyevā ko sallatamagatattā, tathā cāhu–

Suttantesu asantesu, pamuṭṭhe vinayamhi ca;
Tamo bhavissati loke, sūriye atthaṅgate yathāti.

Saṃsāradukkhasseva bhāgī hoti… yathāvuttā-nukkamapariccāgena anurūpapaṭipattiyā paṭilabhitabbattā adhigamavisayassa [visathattā (potthake)] yo gakkhemassa, vuttañhi tassānulomapaṭipattimūlakattaṃ–

> Suttante rakkhite sante, paṭipatti hoti rakkhitā;
> Paṭipattiyaṃ ṭhito dhīro, yogakkhemā na dhaṃsatīti.

Etāvatā aviññātasaddalakkhaṇassa sakatthaparihāniṃ dassetvā idāni sakatthasampattimūlikā paratthasampattīti tadabhāvā tādiso puggalo paresampi paccayo bhavituṃ na sakkotīti dassetuṃ 'nacā'tiādi vuttaṃ, patiṭṭhāti dhāraṇaṃ, tañcettha tesaṃ tesaṃ kula puttānaṃ dhammavinayasikkhāpanaṃ taṃtaṃ kammato nittharaṇādi ca, tadubhaya mevā-nhasaṅgikaṃ patiṭṭhaṃ, mukhyabhūtampana tammūlake suparisuddhasīle patiṭṭhāpanameva, tadupakaraṇattho sikkhāpanādi, idha pana taṃ sādhanabhūto puggalo upacārato patiṭṭhāti gahetabbo, hisaddo yathāvutta samatthanatthe nipāto, saddalakkhaṇaññūyevāti avadhāraṇampana tesu tabbidūyeva samatthoti dassanatthaṃ pakaraṇavasena vuttaṃ, attano pana suguttasīlakkhandhavirahena kadāci koci yathāvuttānaṃ patiṭṭhābhavituṃ na sakkoti… tammūlakattā saddhammaṭṭhitiyā saparapatiṭṭhā bhāvassa ca, teneva vinayadhare ānisaṃsaṃ dassentena bhagavatā tappadhānaṃ tappamukhaṃva katvā ''pañcime bhikkhave ānisaṃsā vinayadhara puggale, katame pañca attano sīlakkhandho sugutto hoti su rakkhito, kukkuccapakatānaṃ paṭisaraṇaṃ hoti, visārado saṅgha majjhe viharati, paccattthike sahadhammena suniggahitaṃ niggaṇhāti, saddhammaṭṭhitiyā paṭipanno ca hotī''ti vuttaṃ, atthānurūpanti attano vacanīyassatthassa vācakattena yogyaṃ, byañjanānurūpanti attano vācakassa vacanīyattena yogyaṃ, parivāsādīsūtiādisaddena abbhānādiṃ saṅgaṇhāti, taṃtaṃkammanti parivāsādikaṃ taṃtaṃkammaṃ, aññoti asaddalakkhaṇaññū, na kevalamanena sakatthaparatthāva nāsitā, atha khoti vidho saddhammopi nāsitoyevāti vatthumāha 'ajānanto panā'tiādi, ayathāpaṭipajjamānoti saddalakkhaṇaññunā yathā yena pakārena atthānurūpaṃ byañjane byañjanānurūpañca atthe paṭipajjitabbaṃ, tathā appaṭipajjamāno, tathā ca vakkhati– tathā hi so saddalakkhaṇa majānanto'tiādi. Tividhampi saddhammanti pariyattipaṭipattiadhigamavasenati vidhameva saddhammaṃ, tattha tipiṭakabuddhavacanaṃ pariyattisaddhammo nāma, terasa dhutaguṇā cuddasa khandhakavattāni dve asīti mahāvattānīti ayaṃ paṭipattisaddhammo nāma, cattāro maggā cattāri ca phalāni ayaṃ adhigamasaddhammo nāma, tathāhiccādinā vuttamatthaṃ samattheti, tampi pāḷiyā thirīkātuṃ 'vuttaṃ heta'ntiādimāha, tattha dhammāti hetū, saddhammassāti yathāvuttassa tividhassa saddhammassa, padabyañjananti padañca byañjanañca taṃ, tattha padaṃ nāma syādyantaṃ tyādyantañca, byañjīyati attho etenāti byañjanaṃ-vākyaṃ athavā pajjate gamyate attho etenāti padaṃ-syādyantādi, vākyaṃva byañjanaṃ, sithiladhanitādipadamevavā vuttanayena byañjananti padabyañjanaṃ, taṃ, dunnikkhittaṃ duṭṭhu nikkhittaṃ ṭhapitaṃ virādhetvā kathitaṃ, attho ca dunnītoti dunnikkhittattāyeva padabyañjanassa tabbacanīyopi duṭṭhuviññāto hoti, vuttapaṭipakkhatoti 'aviññātasaddalakkhaṇohi'ccādinā vuttassa viññātasaddalakkhaṇattādinā paṭipakkhabhāvato, bhāvappadhāno hi ayaṃ niddeso,ttappaccayalopo vā, na hi attāva attanā veditabboti yuttanti.

Tadevantiādinā yathāvuttaṃ nigametvā saññāvidhāne payojanaṃ dasseti, tanti hetvatthe nipāto, yasmā saddalakkhaṇassa jānanaṃsāni saṃsaṃ tasmāti attho, evanti nidassanatthe nipāto, evaṃ sappayojananti sambandho, tadevanti vā nipātasamudāyo yaṃ, vuttena pakārenetyasmiṃ atthe vattate. Nanuca saññīnaṃ saññānaṃ vattabbatte ''aādayo titālīsavaṇṇā''tiādīnaṃ vākyānaṃ visuṃvisuṃ mahantattā kuto lāghavaṃ satthassāti maññamāno 'tathāhi'ccādinā saññāvidhāne lāghavasabbhāvaṃ samattheti, hotevāti avadhāraṇena katthaci parasatthe viya no na hotīti dasseti, paṭipattilāghavampi cettha hoteva, tathāhi ''vaṇṇaparena savaṇṇopi''ccādo (1-24) vaṇṇādisaññāsamuddharitā nāttānamattāvagametumalanti pare pucchitvā jānitabbā assa, tato saññā-vaseyā, tatossa saññāti saññāsaññīvivecanaṃ tadanuṭṭhānanti paramparāpekkhāya bhavitabbaṃ paṭipatti gāravābhāvā. Idāni saṅkhepato satthakkamaṃ dassetumāha-evaṃ tāvi'ccādi, tāvāti paṭhamaṃ, upayujjamānattāti byāpāriyamānattā, visayo gocaro yatthete syādayo vidhī yante, saha visayenāti savisayā, paṭhamaṃ karīyatīti pakati yato syādayo vidhīyante, saha pakatiyāti sappakatikā, liṅgādikanti ādisaddena'salabhacchāya'miccādo ekattādi, liṅgebhavā liṅgikā-itthividhayo, ekatthībhāvo samāso, tena, sāmaññato samānattā, samānattantuṇādivuttiyā ''rājādivisiṭṭhe purisā doviya'vasiṭṭhādivisiṭṭhe apaccādimhi atthe pavattanato.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Ratanattayapaṇāmādikathā samattā.

1. Paṭhamakaṇḍavaṇṇanā

Saññādhikāra

1. A ādayo

Sabbavacanānaṃ sātthakaniratthakattabyabhicārittā 'ida'ntiādinā sadiṭṭhantena saṃsayamupadassiya sātthakattamassa dassetuñca 'na tāva…pe… sātthakattā'ti vuttaṃ, ummattakādivākyamiti 'dasa dāḷimā, cha apūpā, kuṇḍamajājinaṃ, palālapiṇḍo'iccādikaṃ, avayavatthāna maññamaññanāti sambandhā samudāyatthābhāvato anatthakattaṃ, ādivākyanti ''manoseṭṭhā manomayā''tiādivākyaṃ, sātthakattaṃ panassa padatthāna maññamaññābhisambandhassa patītito.

Atha aādyādisaddānaṃ sādhuttānvākhyānāya idaṃ vacanamiccādivikappantarasambhave kathaṃ niyamo vuttiyaṃ vuttenatthena sātthakattamiccāsaṅkiya tesamihānupayogittaṃ kamena paṭipādayitumāha 'vakkhamānatthamevida'miccādi,' ākārādayo niggahītantā'iccādinā vuttiyaṃ vakkhamāno attho yassa taṃ tathā vuttaṃ, sādhūnaṃ sādhusaddānaṃ anusāsanaṃ ākhyānaṃ attho payojanaṃ yassa tanti viggaho.

Sādhusaddānusāsanasaṅkāpettha ''katthettha kutrātrakvehidhā''ti (4-100) ādinā katthādisaddānaṃ sādhuttānusāsanassa dassanato, lakkhaṇantarena sādhubhāvassa anvākhyātattāti āpubbādāiccasmā ''dādhātvī''ti (5-45) ippaccaye ākāralope ca ādīti aādiyesanti aññapadatthasamāse yomhi ''yosu jhissa pume''ti (2-93) 'ṭe aādayo'ti, tayo ca cattālīsā cāti cattha samāse ''tadaminādīni''ti cata lopeca rasse ca titālīsāti, 'vaṇṇa-vaṇṇane'iccasmā ''bhāvakārakesva ghaṇa ghakā''ti (5-44) appaccayeyomhi ṭādese vaṇṇāiti ca sijjhanato, payoganiyamatthanti titālīsavaṇṇasaddesu paresu eva aādisaddo payujjīyatīti evaṃ payoganiyamatthaṃ, ayampi vikappantara sambhāvanā ''abhūtatabbhāve karāsabhūyoge vikārā cī''ti (4-119) payoganiyamassā jhāyamānassa diṭṭhattā, ṭhānyādesatthanti aādisaddassa ṭhāne titālīsavaṇṇasaddā ādesā honti tesaṃ vā so iti, tadanurūpāyāti ṭhānyādesānurūpāya chaṭṭhī vibhattiyā, atoyevāti agamāgamianurūpāya chaṭṭhiyā abhāvato yeva, agamāgami bhāvatthanti aādisaddassa titālīsa vaṇṇasaddā āgamā honti tesaṃ vā so iti, etesupi saṅkā, ''yavāsare'' (1-30) ''suña sassa''iti (2-53) ādesāgamānaṃ dassanena, āgama liṅgābhāvatoti ukāra kakāra makārānaṃ abhāvato, visesanavisessa bhāvatthanti titālīsavaṇṇasaddānaṃ aādisaddo visesanaṃ, te vā tasse-ti, etthāpi saṅkā 'nīluppala'miccādīnamaññattha visesanavisessa bhāvadassanā, saddalakkhaṇā nupayogatoti saddalakkhaṇena saddasaṅkharaṇassa pakatattā vuttaṃ, tattha kāraṇamāha- 'rūpavisesūpa lakkhaṇābhāvā'ti, rūpavisesassa upalakkhaṇa nimittaṃ tassaabhāvāti attho, na hi visesana visessabhāve paṭipādite aādyādisaddānaṃ rūpavisesassa saṅkharaṇaṃ kataṃ siyāti, yadi esova saddasaṅkharaṇanti gayheyya, tathā sati 'nīluppala'miccādīnampi vattabbatā āpajjeyyāti nāssa tadattha tāpi sambhāvīyate, loke sīhaguṇassa mānavake dassanato upacārena 'sīho-yaṃ mānavako'ti tagguṇajjhāropopi dissati, tadatthampetaṃ na hotīti dassanatthaṃ 'tagguṇajjhāropanatthampetaṃ na hotī'ti vuttaṃ, tassa aādisaddassa, tesaṃ titālīsavaṇṇasaddānaṃ vā guṇo aādittādi, tassa ajjhāropanaṃ-titālīsavaṇṇasaddesu vā aādisaddeyeva vā āropanaṃ, tadatthampetaṃ suttaṃ na hotīti attho, tattha kāraṇamāha- 'atoyevā'tiādi, atoyeva rūpavisesūpalakkhaṇā bhāvatoyo, pakataṃ saddasaṅkharaṇaṃ, yathāvutta vikappantarābhāve ubhayatthamidaṃ siyā, tattha paribhāsatthaṃ na hoti… tallakkhaṇattābhāvā uparivakkhamānattā cāti pārisesamālambiyāha 'saññāsaññi'ccādi.

> Mariyādāyampakāreca, samīpe vayave tathā;
> Catubbidhappakāroyaṃ, ādisaddassa dissateti.

Mariyādattho ettha ādisaddoti āha-'ādimariyādā bhūto'ti, upalakkhaṇattāti

upalakkhiyamānānamākārādīnaṃ gahaṇe kāraṇabhāvena appadhānattā, tenāha- ‘upalakkhaṇassupasajjanīyabhūtassā’ti, kāriyenāti vaṇṇasaññābhavanādinā, na gunnampi ānayanaṃ bhavati..gunnamupasajjanīya bhūtattā aññapadatthasseva padhānattā, saññāyā bhāveti akārassa vaṇṇasaññāya abhāve, rūpantiti tālīsārūpaṃ, titālīsā+vaṇṇātipadacchedo, titālīsa+vaṇṇātivā, suttāvayavassāpi suttasambandhittā ‘‘byañjane dīgharassā’’ti (1-33) pana vuttaṃ, rassattantu ‘‘dīgharassā’’ti yogavibhāgena, itarathā byañjanaparasseva rassatte dassite titālīsaiti abyañjane padaṃ na sampajjeyyāti viññāyati, itarītarayogacatthe bahuvacanena bhavitabbanti āha- ‘ekavacanampanā’tiādi, vippaṭipatti aññathābhāvo, rassa e okārehi tecattālīsakkharānanti sambandho, e okāre hīti sahatthe tatiyā, sakkatānusārenāti sakkate ‘‘sandhi yakkharānaṃ rassā na santī’’ti vuttassa anusārena, kocīti sā sanappasādakacoḷiyabuddhappiyācariyaṃ dasseti, na hiccādiṃ vadato-yamadhippāyo ‘rassāivāti ivasaddo sādhammopamājotako vā siyā vedhammopamājotako vā, yadi tāva vedhammopamājotako, rassadhammassa e okāresva sambhavā tesaṃ dīghakālappavattito te dīghāyeva siyuṃ, yadi pana sādhammopamājotako, tesu rassadhammassasambhavā rassakālappavattito rassāeva te siyunti ‘etthātiādīsu e okārānaṃ uccāraṇakālakataṃ rassattameva hotī’ti, rassakālavantoyevāti evasaddo sogate vaṇṇavinimmuttassa kālassevābhāvā vaṇṇānañca paccakkha siddhattā pamāṇasiddhaṃ pāramatthika me okārānaṃ rassakālavantataṃ dīpeti, atthāti vadato panāyamadhippāyo ‘etthātiādīsu yadi ekārādayo dīghāeva saṃyogapubbattā rassāva siyuṃtathā sati atthāti etthāpi dīghova ākāro saṃyogapubbattārasso iva uccatīti āpajjeyya, tasmā uccāraṇakālakatova rassadīghabhāvo gahetabbo’ti, kaccāyanavuttivaṇṇanā ñāso, taññāpaneti bahiddhā aññesamakkharānaṃ ñāpane, payojanābhāvāti tena sādhetabbassa kassaci iṭṭhassa abhāvamāha, kimettha samudāye vākyaparisamatti, udāhu avayaveti āha- ‘pacceka’nti, aññathā ‘rukkhā vana’ntiādīsu viya samudāye vākyaparisamattiyaṃ ‘‘iyuvaṇṇā jhalā namassante’’ (1-9) iccādikaṃ na sijjhatīti, paccekaṃ vaṇṇā nāmahontīti akāro vaṇṇo nāma hoti ākāro vaṇṇo nāma hotītiādinā, avayaveccādinā vuttiyaṃ avuttepi ‘pacceka’nti vacane sadiṭṭhantaṃ kāraṇamāha, diṭṭhantopanīto tyattho sukhena paṭipattuṃ sakkāti, ettha hi paccekanti avuttepi devadatto bhojīyatūtiādinā paccekaṃ bhuñjikiriyā parisamāpīyate, tenāha-‘na coccate’ iccādi, athavā samudāyepi vākyaparisamā pattiyaṃ sati samudāye pavattā saddā avayavesupi vattantīti ‘samuddekadesadassanepi samuddo diṭṭho, khandhekadesa bhūtāyapi paññāya paññākkhandhotiādīsu viya na doso, teneva vuttiyaṃ ‘pacceka’nti na vuttaṃ, vaṇṇasaddassa guṇādyanekatthattepi pakaraṇato akārādayovettha vuccantīti āha-‘vaṇṇīyati’ccādi, pakaraṇatopi attho vibhajjate, vuttaṃ hi–

Atthā pakaraṇā liṅgā, ocityā desakālato;
Saddatthā vibhajīyante, na saddāyeva kevalāti.

Nanu jhalādisaññā viya lahusaññaṃ akatvā kasmā gurusaññā katāti codanaṃ manasi nidhāya ruḷhi anvatthavasena dvippakārāsu saññāsu jhālāti ruḷhi saññātthābhāvena vohārasukhamattapayojanā, anvatthasaññā pana tappayojanāpi hoti tadaññappayojanā pīti dassetumāha- ‘eva’miccādi, vaṇṇīyatī attho etehīti vuttamatthaṃ anugatā anugatatthā vaṇṇasaññā taṃ, saddādhigamanīyassāti saddena viññātabbassa, vaṇṇaṃ mūlamassāti vaṇṇamūlako-attho, tassa bhāvo vaṇṇamūlakatā, atthassa vaṇṇamūlakataṃ sādheti ‘sāpi’ccādinā, vaṇṇaṃ rūpaṃ sabhāvo etesanti vaṇṇarūpāni-padāni, samudāyo pādānaṃ rūpamassāti samudāyarūpaṃ vākyaṃ, vibhatyantamatthajotakaṃ padaṃ, padasamudāyo vākyaṃ, sabbañcetamupacārena vaṇṇasaddavacanīyattaṃ gacchati vaṇṇamayattāti sabbopi sammutiparamatthabhedabhinno attho vākyādhigamanīyo vaṇṇeneva viññāyati nāma tasmā yathā vuttamattha visesadassanaṃlahusaññāya na sakkāti tadatthamakārādīnaṃ gurubhūtā vaṇṇasaññā katāti adhippāyo, sammuti saṅketavasena pavatto vohāro, paramattho sanibbāno pañcakkhandho. Ubhohi panetehi bhinno tatiyo koṭṭhāso nāma natthi, tathāca vuttaṃ–

Duve saccāni akkhāsi, sambuddho vadataṃ varo,
Sammutiṃ paramatthañca, tatiyaṃ nupalabbhatīti.

Nanu ca–

Appakkharamasandiddhaṃ, sasāraṃ gūḷhaniṇṇayaṃ;

Pasannatthañca suttanti, āhu tallakkhaṇaññunoti.

‘‘Ādayo titālīsa vaṇṇā’’ ‘‘titālīsādayo vaṇṇā’’ti vā vattabbanti na tathā sati sandiddhaṃ suttaṃ siyāti, nanu satthādo maṅgalavacanena bhavitabbaṃ, akāro paṭisedhatthopi hotīti (na) satthādo siddhasaddassopahitattā, atha hotva pubbā jhālādi saññā, saddasādhanamattappayojanattā pana sabbavidhānassa pubbācariya saññāvālametthāti kiṃ punāpi vaṇṇādisaññāvidhānena ganthagārava karaṇenāti saccametaṃ, pubbācariyesu pana gāravaṃ tadanugamanañca dīpetuṃ kāci saññāyopyanvākhyāyante, yajjevaṃ saṃyogasabbanāmalopādayopi saññā pubbācariyehi vuttā vattabbāti nanu bho vuttamevāmhehi’kāci saññāyo ākhyāyante’ti, kintadākhyānadvārena bhavatā tāpi viññātuṃ na sakkāti, kesañci sātthakattopi pativaṇṇamatthānupaladdhito vaṇṇānamadiṭṭhānamakārādīnamanukatiyo ihopadiṭṭhāityanukāriyenātthenātthavantatāya hotevākārādito vibhatti, lopena niddiṭṭhattā panassā assavanaṃ sannikaṃsavacanicchābhāvā saṃhitāyāniddeso, anukkamoti ādonissayā sarāvuttā, tato nissitā byañjanā, saresupi ekaṭṭhāniyā akārādayo bahuttā paṭhamaṃ vuttā ṭhānānukkamena, tato dvijā ṭhānānukkamena, tesupi rassāva lahuttā paṭhamaṃ vuttā, tato dīghā, byañjanesupi vaggā bahuttā ṭhānappaṭipāṭiyā paṭhamaṃ vuttā, tato yakārādayo, vaggesu ca aghosā paṭhamaṃ vuttā, tato ghosā, tesu ca sithilā paṭhamaṃ vuttā, tato dhanitā, tatthāpi appakattā dvijā pañcamā vuttā, tato yaralavā ghosabhūtā ṭhānānukkamena, tato dhanitā sakāraha kārā, tesupihakāro kesañci orasopi hotīti dvijattā pacchā vutto, kehici ‘‘laḷānamaviseso’’ti dvinnamavisese vuccamānepi lipibhedena ṭhānabhedena ca bhinnattā ḷakāro visuṃ akkharabhāvena gahito, sopi ghosabhāvena ṭhānānukkamenaca hakārato paraṃ vutto niggahītaṃ pana sarattādisabbavinimmuttattā sabbapacchā vuttanti akārādīnamayamanukkamo, imassevānukkamassa manasi vipassa vattamānattā titālīsāti gaṇanāparicchedassa dassitattā ca ‘niggahītantā’ti vuttiyaṃ vuttaṃ, pakataṃ sādhusaddānvākhyānaṃ, na vaṇṇīyate, ti saddasaṅkharaṇa saṅkhāta mukhyappayojanābhāvā, kiñcāpi na vaṇṇīyate, amhehi pana kathamakārādīnamayamanukkamo uppannoti sissānaṃ kaṅkhā vicchedappayojanampati anukkamasaddassa atthakathanabyājena vaṇṇito yevāti, karīyante uccārīyante etenāti karaṇaṃ, tattha jivhāmajjhaṃ tālujānaṃ, jivhopaggaṃ muddhajānaṃ, jivhaggaṃ, dantajānaṃ sesānaṃ sakaṭṭhānaṃ karaṇaṃ, payatti payatanaṃ, tampana vaṇṇuccāraṇato abbhantaro bāhiyo ca ussāho, tattha abbhantarapayatanaṃ-saṃvutattamakārassa, vivaṭattaṃ sarānaṃ sakārahakārānañca phuṭṭhattaṃ vaggānaṃ, īsaṃphuṭṭhattaṃ yaralavānaṃ, bāhiyapayatanantu saṃvutakaṇṭhatādi, ṭhānato paccāsattiyā vidhīyamānakāriyasambhavena payojanasambhavā āha-‘ṭhānampanā’tiādi, tiṭṭhanti ettha uppattivasena vaṇṇāti ṭhānaṃ, ‘‘e onama vaṇṇe’’ti (1-37) sutte vaṇṇeti kathanameva vaṇṇasaññākaraṇe payojanaṃ, yathāvuttamatthamaññatra byāpadisati’ eva’miccādinā, tasmā ‘‘dasādo sarā’’iccādo ‘tenā’tiādīsu ‘tena saraiccanena kvattho kasmiṃ sutte payojanaṃ taṃ dasseti ‘‘sarolopo sare’’ccādī’ti evamādinā attho daṭṭhabbo, ñāpeti vaṇṇalopanti ñāpakaṃ, kasmā pana’so cemināva ñāpakena siddho’ti vuccati nanu ‘tadaminādīni’’ti (1-47) suttaṃ dissatīti, (saccaṃ) tathāpi pakārantaroyampi vaṇṇalope dassitoti viññātabbaṃ, evasaddo pana ‘yadi ñāpakena vaṇṇalopo siyā so imināva ñāpakena siddho, nāññenā’ti avadhāreti.

2. Dasā

Nanu aādayoti paṭhamantenuvattante kathamettha’tatthā’ti sattamīniddiṭṭhatāti āha-‘tañcā’tiādi, atthavasāvibhattivipariṇāmenāti aādayoti paṭhamantassa‘ādo dasā’tyanena sambandhā sambajjhamāne cādhāratthena bhavitabbanti ādhāratthavasena sattamī vibhattiyā parivattanenāti attho, atthavasā sattamiyā vipariṇāmasambhavāyevasutte avijjamānepi‘tatthā’ti vuttiyaṃ vuttaṃ, ādodasannamanaññatthapavattisambhavato tesaṃ aādayo visayabhāvenapi sakkā parikappetunti vuttaṃ-‘tesu visayabhūtesū’ti, niddhāraṇatthopi yujjateva… vaṇṇasamudāyato tadekadesabhūtāna mādo vaṇṇānaṃ dasasaṅkhyāguṇena niddhāriyamānattā, ādimhi dasa vaṇṇāti vutte avuttānampi avassaṃ vattabbānaṃ ūnapūraṇatthamajjhāhāro hotīti vuttaṃ- avaṭṭhitā niddiṭṭhā vā’ti, ekādīna maṭṭhārasantānaṃ saṅkhyānaṃ saṅkhyeyye vattanato āha-‘dasasaṅkhyāya paricchinnattā’ti, gayhupagānaṃ rassae ovaṇṇānampi kaccāyane viya apariccāgā anūnā, agayhupagānaṃ tadaññesaṃ kesañci sarānaṃ pariccagā anadhikā, dasasaddassa saṅkhyeyya vuttittā dasannampi adhikatavaṇṇānaññattā vuttaṃ-‘dasannampī’tiādi, sayaṃ pubbā’rāja=cittiyaṃ’tīsmā kvimhi antalope samāse ca tadaminādittā niruttinayena vā sarasaddo nipphajjatīti, ‘sara-gatihiṃ sācintāsu’ iccasmā appaccayena vā nippajjatīti dassetumāha=‘sayaṃ rājantī’tiādi.

3. Dvedve

Teti'ādo'ti sattamyantattā apare dve parāmasati, heṭṭhā viyāti heṭṭhā vuttaṃ atthavasā vibhattivipariṇāmaṃ upameti, atova viññāyamānatthavasena tesu'ti vuttaṃ, tesuti pana niddhāraṇattavivacchāyaṃ tampi sambhavatīti tesaṃ vaṇṇānaṃ majjhe dvedveti dvisaṅkhyāya niddhāraṇatthopi veditabbo, vicchāyaṃ vutti yassa so vicchāvutti-dvisaddo, vicchāvuttitā cāssa savaṇṇattaguṇena dvinnaṃ ('byāpitu) miṭṭhattā, kamenāvaṭṭhiteti iminā akārādivaṇṇappabandhassa anādikālasiddhaṃ kamasiddhattamāha. Nanu samānā vaṇṇā savaṇṇātyanvatthe savaṇṇasadde sati kataṃ rassadīghānaṃ savaṇṇasaññā siyā… asamānattā etesanti, netadatthivaṇṇappabandhassa kamasiddhattā vacanabalenevāsamānānampi hotevāti, nevampi vattuṃ yuttaṃ''dvedve savaṇṇā''ti suttassa tādisasāmatthiyasabbhāve [sabbhāvena (potthake)] visesakāraṇābhāvāti āha'samānattampanā'tiādi. Tiṭṭhanti ettha vaṇṇā cittajattepi abhibyatti vasenāti ṭhānaṃ kaṇṭhādi, tena katanti samāso, kaṇṭhatātu iti catte pāṇyaṅgattā napuṃsakattaṃ. Pañcamehi vaggapañcamehi. Antaṭṭhākīti vaggānamante tiṭṭhantīti antaṭṭhā, tāhi, yuttassāti brahmacariyā, guyha'ntiādīsu yuttassa. Kecīti aniyamena vuttaṃ, te pana–

''Hakāro pañcameheva, antaṭṭhāhi ca saṃyuto;
Oraso iti viññeyyo, kaṇṭhajo tadasaṃyuto''ti vadanti.

4. Pubbo

Vattateti atthavasā vibhattivipariṇāmena vattate, nanu cetyādicodanā, nesadosoccādi parihāro, dosābhāve kāraṇa māha-'yoyo…pe… patīyate'ti, vuttaṃ samatteti-'nahi'ccādinā, nanu ca pubbasaddo yamekattā ekaṃ pubbamācikkhati na sakalanti kathaṃ ''pubbo'ti vutte yoyoti ñāyati 'yoyo pubbo'ti ca vutte 'tesu dvīsu'ti ettha'dvīsu dvīsu'ti idaṃ kathaṃ sukheneva patīyate tadidamasiddhenāsiddhasādhananti āsaṅkiya tadabhāvamubbhāvīya pubba saddassa vicchāgamakattamavagamayitumāha-'naceda'miccādi. Taṃyogāti upacāravasenāha, tabbantatāyavāti atthiyatthe appaccayavasena, evamuparipi.

5. Paro

Sesamiccādinā'tesu dvīsūti savaṇṇasaññakesu dvīsu' iccādi kamatidissati. Lahusaññā rassassa, saṃyogapubbassa rassassa dīghassa ca gurusaññā na vattabbā… uccāraṇavasenevānvatthasaññāti viññāyati, pubbācariyavasena vā ihāvuttāvasesasaññāviya.

6. Kādayo

Kevala byañjanānamatthappakāsattābhāvā sarānamatthappakāsane accantopakārā byañjanāti 'etehī'ti karaṇattena vuttaṃ, tenāha 'sarāna'miccādi. Vipubbā 'añja-byattiyaṃ'tīmasmā karaṇe anappaccaye rūpaṃ, napuṃsakattampissāvagamayituṃ 'upakārakānī'ti vuttaṃ, byañjanattaṃ diṭṭhantena phuṭayati 'yathā'iccādinā, yathā odanassupakārakāni sūpādīni byañjanāni, tathā sarānamupakārakānīti adhippāyo, byañjanampana addhamattikaṃ, vuttaṃ hi–

Ekamatto bhave rasso, dīgho mattadvayāyuto;
Pluto timatto viññeyyo, byañjanaṃ tvaddhamattikaṃti.

Anvatthāti anvatthato, 'anvatthā byañjanā'ti sambandho.

7. Pañca

Sajātyapekkhāya samudāyavācittepi kādayotī anuvattanato vaggasaddena kakhagaghañādayova gayhanti, pañca parimāṇamassa pañcakovaggo, ''tamassa parimāṇaṃ ṇiko cā''ti (4-41) ko, sutte ādibhūto pañcasaddo pañcasaṅkhyāparicchedaṃ kurumāno māvasānānaṃ vaggānaṃ bahuttaṃ gametīti 'pañcakā'ti vuttaṃ, vaggāti bahuvacanato paccekanti viññāyati, vajjenti yakārādayobhi

vaggā, paṭhamakkharavasena pana kavaggādivohāro.

8. Bindu

Anekatthattā dhātūna muccāraṇatthopettha gaṇhātīti nipubbā tato kammanti ttappaccaye ññimhi pādisamāse dīgheca rūpaṃ dassento 'rassā'tiādīmāha, pīḷanatthato niggahanaṃ niggaho, 'i-ajjhena gatīsu'iccasmā kattari [kammani-iti vattabbaṃ, itaṃ uccāritanti attho] ttappaccaye itaṃ, niggahena itanti amādisa māse rūpaṃ dassento 'karaṇaṃ niggahena vā'tiādimāha, pacchimapakkhaṃ sādhetumāha-'vuttaṃ hī'ti.

9. Iyu

Catthasamāsoti itarītarayogadvandasamāso. Atteti muni saddādivacanīye atthe, namatītīmassetaṃ kammaṃ,

> Yaṃ sabbavacanaṃ sabba, liṅgaṃ sabbavibhattikaṃ;
> Taṃ sabbatthe namanato, viduṃ nāmanti tabbidū.

Idha nāmasaññāyābhāvepi anvatthabalāyeva nāmasaññā siddhāti (āha) 'anvatthabyapadesenā'ti, syādyantapakatirūpanti paccayā paṭhamaṃ karīyatīti pakati, sā eva rūpanti pakatirūpaṃ, syādyantassa pakati rūpaṃ munisaddādi syādyantapakatirūpaṃ, atthavantamadhātukamappaccayampāṭipadikaṃ, padaṃ padaṃ pati paṭipade, paṭipadaṃ niyuttaṃ pāṭipadikaṃ. Visesanenāti sutte 'namassante'ti vuttena ivaṇṇuvaṇṇānaṃ visesanena. Ākhyātassāti pacatiādino. Ādimajjhavattinoti inda udakasaddādīnaṃ ādo, pakhumādīnaṃ majjheca vattino. Padesesūti ''jhalā sassa no''ti (2-83) ādikesu suttappadesesu, aniṭṭhapasaṅga (saṅkaṃ) nivattetīti sambandho, aniṭṭhappasaṅgonāma [nāmāti (potthake)] pacati-inda (udaka pakhuma) saddādīna manta ādimajjhabhūtaivaṇṇādīnaṃ jhalasaññā vidhāya tato parāsaṃ sādi vibhattīnaṃ ''jhalā sassa no''ti (2-81) ādīhi 'no' ādesādimhi kate 'pacatino, indano, udakano, pakhumano'tiādi rūpappasaṅgo, nanucādiādi codanā. Vattabbanti sutte vattabbaṃ. Byāsaniddesenāti asamāsaniddesena. Tadayuttantiādi parihāro, tanti taṃ codyaṃ, satihītiādinā ayuttattaṃ samattheti, dvīsuttaresu yogesūti uparimesu ''pitthiyaṃ'' ''ghā''ti dvīsu suttesu. Itthiyanti idanti ''pitthiya''nti sutte itthiyanti idaṃ padaṃ. Vaṇṇavisesanaṃ siyāti ''pitthiya''nti sutte 'iyuvaṇṇā'ti anuvattanato 'itthiyaṃ ivaṇṇuvaṇṇā'ti evaṃ ivaṇṇu vaṇṇā **''gho''**ti sutte 'itthiyaṃ ā'tievaṃ avaṇṇassa ca visesanaṃ bhaveyya. Vaṇṇavisesane virodhamāha 'evañce'ccādi, nāmassanteti asamāsaniddese tvavirodhamāha- 'byāse'ccādi. Sakkānāmavisesanaṃ kātunti dvīsu suttesu itthiyantiādinā vakkhamānakkamena. Nāmassa anto nāmantoti samāsassa uttarapadatthappadhānattā samāse guṇībhūtassa nāmassa itthiyanti idaṃ visesanaṃ kātuṃ na sakkāti adhippāyo, vacanamantarenāti pāṇiniyānamiva ''yathāsaṅkhyamanudeso samānaṃ''ti (1-3-10) suttaṃ vinā, samāsaṅkhya etesanti samasaṅkhyakā, itisaddo ādyattho, tena–

> ''Ālāpahāsalīlāhi, muninda vijayā tava;
> Kokilā kumudānī vo, pasevante vanaṃ jalaṃ'' (260).

Iccādiṃ saṅgaṇhāti.

10. Pitthi

Itthiyaṃ nāmassāti ca, ante ivaṇṇuvaṇṇāti ca vutte tesamā dhārādheyyasambandho ādheyyassādhāre pavattiṃ vinā na sambhavatīti ajjhāhāravasena 'vattamānā'ti vuttiyaṃ vuttaṃ. Ivaṇṇu vaṇṇāti apekkhiya'visesīyantī'ti bahuvacanametaṃ sambandhassa purisādhīnatāya nāmantīminā sambandhe sati'visesīyatī'tekattena pariṇamati.

11. Ghā

Itthiyaṃ nāmassanteti ca vattate. Heṭṭhā sabbattha saññino niddisiya saññāya niddiṭṭhattā tattha viya visuṃ saññino paṭhamamaniddese asanto viyāti dosalesamālambiya codayati nanhace'tyādinā. Tattha setoti vijjamānassa saññino. Kāriyenāti saññākāriyena. Pariharati 'nāyaṃ doso'tiādinā. Pacchāvuttamattenāti ''ghā''ti sutte kāriyino ākārassa pacchā vuttamattena. Nacāti ettha casaddo vattabbantarasamuccaye, aparampi kiñci vattabbamaniyamarūpamatthīti attho. Aniyamarūpamācariyappavattito sādhetumāha 'ubhayathāpi'ccādi.

12. Gosyā

Āsaddo ābhimukhye, anabhimukhamabhimukhaṃ katvā lapanaṃ kathanamāla panaṃ, tasmiṃ ālapane, ālapanatthe vihito sīti attho.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Saññādhikāro samatto.

Paribhāsādhikāra

13. Vidhi

Vacanārambhayojanamāha–'yaṃ visesanabhāvene'ccādi, yanti aniyamena ''ato yonaṃ ṭāṭe''ti (2-43) ādīsu atotiādikaṃ visesanabhāvena vattumicchitaṃ parāmasati, tenāti vise sanattenu-pādiyamānena yaṃ saddaniddiṭṭhena atotiādikena karaṇabhūtena, yathākathañcitabbatoti ādo majjhe-nte vā sabbhāvato yenakenaci ākārena abhedopacārena akārādivisesanavato nāmādino, tadantatthanti taṃ atotyādi visesanamante, nādo na majjhe yassa taṃ tadantaṃ, taṃ attho payojanaṃ yassāti aññapadattho, vattāyattāti vattuno āyattā… attāvāttano vacane padhānanti, tassāti vattuno, sāti vacanicchā, payogānusā renāti jinavacanānusārena, itīti kāraṇatthe nipāto, iminā kāraṇenāti attho, na sabbatthappasaṅgoti saṃhitādividhimhi sabbattha tadanta vidhippasaṅgo na hoti, tathāhi ''saro lopo sare''ti (1-26) ettha saroti visesanabhāvena vacanicchāya sabbhāve saroti tatrā'dīnaṃ visesananti yathākathañcisarādisaramajjhasarantānaṃ tatrādīnaṃ lopappasaṅge ''vidhibbisesanantassā''ti (1-13) sarantassapasaṅgo siyā, na ''chaṭṭhiyantassā''ti (1-13) antassa… chaṭṭhīniddesābhāvā, tathā sati 'tatrime'tiādimhi 'ime'tiādinā vattabbatā āpajjeyyāti payogaṃ nānusaṭā nāmasiyunti na sabbattha tadanta vidhippasaṅgo, tathā ''gatibodhā'' (2-4) disuttādimhipi 'gamayati māṇavakaṃgāmaṃ tyādippasaṅgotiādi ca yathāyogamavagantabbaṃ, vuttiyaṃ ''ato yonaṃ ṭāṭe''ti suttodāharaṇaṃ dassitaṃ, ''narā nare''ti lakkhiyodāharaṇaṃ.

14. Sattadhī

Vacanaphalamupadasseti'yatthe'ccādinā, yattha yasmiṃ ''saro lopo sare''tyādike sutte, sattamiyāti 'sare'tiādinā sattamiyā, yassāti sarotiādinā niddiṭṭhassa, kāriyaṃ lopādi, sambandhā visesāti saretyādo opasilesikamadhikaraṇaṃ, tañcopasilese bhavamadhikaraṇaṃ pubbassa vā paraṃ siyā parassa vā pubbanti pubbaparopasi lesassāvisiṭṭhattā pubbaparānaṃ sambandhassa avisesā, parassāpīti na kevalaṃ pubbasseva, satītyasmiṃ atthe jotanīye sattamī saṃsattamī santasaddassa samādesena, sattañcetyādivacanamevaṃ sati ghaṭate, santi vā santasaddatthe pādi, sutte avuttepi vuttiyaṃ 'niddese'ti vacane kāraṇamāha-sattañcā'tiādi, niddesamantarena sattaṃ na sambhavatīti sambandho, sattamiyā niddese satiyeva taṃ sambandhāya sattāya sambhavo, aññathā kimaññantassā patiṭṭhāti adhippāyo, pubbasaddassa sambandhisaddattā kinnissāya pubbattamiccāha-'sattami'ccādi, tanti ''saro lopo sare''ti suttaṃ, ukārassāti 'veḷu'iccatra ukārassa, pubbassa…pe… karitvā taṃmanasikatañcodanaṃ dassetumāha-'tamaha'nti ccāditi evamettha sājjhāhāro sambandho veditabbo. Pubbassāti sattamī niddiṭṭhato pubbassa, anantarassāti abyavahitassa, vuttaṃ kiñci natthīti sambandho, ayamadhippāyo ''tasminti niddiṭṭhe pubbassā''ti (1-1-66) pāṇiniyavacane ''disirayamuccāraṇakriyo nisaddopyaya miha nerantariyaṃ joteti, tattha'nirantaraṃ diṭṭho'ti pādisamāse kate phuṭamevānantaramuccāritetyamattho-vagamyateti ''pubbasaddassa byavahitepi payogadassane byavahitepi kāriyaṃ pappotī''ti bhassakārādayo vaṇṇenti, iha tādisavacanābhāvena vaṇṇādi byavadhānepi siyā''ti, sareccādiparihāravacane-dhippāya mubbhāvayati 'yadipi'ccādinā,

mathurāya pāṭaliputtakassa cāntarāḷe gāmādīnaṃ sabbhāvā byavadhānepi pubbasaddassa pavattiyā diṭṭhantamāha-'mathurā' iccādi, yasmā sareti opasilesikādhāre sattamyantaṃ padaṃ, tasmā byavadhāne saralopo na hotīti evaṃ saṅkhepabyākhyānena vuttiya mattho veditabbo, na kevalaṃ sareti etthevāti āha- 'kāriye'ccādi, opasilesikeyevādhāre bhavatīti seso, kāraṇamāha-'vatticchānhavidhānato saddassā'ti, vattuno yā icchā vacanicchā tassā anutūlena vidhānato atthassa kathanatoti attho,yena hi yamatthaṃ vattātidhātumicchati satīpyabhidhānasā matthiye na tato-ññamatthaṃ saddobhidadhātītyadhippāyo, vatticchā vasāye kāraṇamāha'vatticchāpi'ccādi, vattuno suttakārassa icchā vatticchā, kathamupadesato vatticchā-vasīyate' kathañca sāmatthiyatoti āsaṅkiya tamupadassetumāha-'atocetyādi, ato vakkhamānakāraṇā upadesato vasīyateti sambandho, kintaṃ kāraṇa miccāha-'yasmā'iccādi, anvayasaddenettha gurupāramparIyo-padeso vivacchito, yasmā kāraṇā anvayo gurupāramparIyo padeso gurukulamupagamma pañhakaraṇādinā anvicchīyate gavesīyati, ato kāraṇā guruparamparā gataupadesato vasīyatoti attho, sāmatthiyato-vasāyappaṭipādayitumāha- 'sāmatthiyampi'ccādi, sāmatthiyampi vuccatetiseso, laghunopāyena saddānamupalakkhaṇe pavattīti byavahitanivattiyā vacanantaraka-raṇamanupannaṃ, upapannaṃ vacanantarakaraṇaṃ, tassa ca opasilesikādhāra mantarena aññathānupapattiyā ādhāravisesappaṭippattīti idamettha sāmatthiyaṃ, ādhārantareccādinā yathāvuttaṃ sāmatthiyaṃ vibhāveti, ādhārantarepīti sabbattha pāṭho dissati, pasaṅgābhāvato atthanta-renāpi ādhārantarepi opasilesikādhārepi vacanantarappasaṅgo siyāti sambandhasambhavā opasilesikādhāranissayanepi ānisaṃso na dissatīti samuccayatthenāpi natthi payojananti vajjetabbo yampi saddoti, nanu kimevaṃ vaṇṇīyate pubbasseveti vacana mevopasilesikamadhikaraṇaṃ viññāpayati… tattheva pubbaparatta sambhavāti yomaññate, tassesā kappanā na saṅgatāti dassetumāha-'pubbassāti'ccādi, ayuttatte kāraṇamāha-'sāmīpikepi tassa sambhavā'ti, 'gaṅgāyaṃ ghoso'ti vutte ghoso gaṅgāyaṃ pubbo vā paro veti gammamānattā sāmīpikepyadhikaraṇe pubbaparattassa sambhavāti attho, etāvavuccateti pubbasseva hoti na parassāti ettakameva vuccate, tathāca vakkhati-'kinta'ntiādi, adhikaṃ byavahitanivutyādi na vuccateti sambandho, ādisaddenettha chaṭṭhīpakappanā gahitā, chaṭṭhīpakappanāpi sāmattiyā katāti sambandho, pakappanaṃ pakappanāvidhānaṃ, evaṃ maññate 'pāṇiniyā ''chaṭṭhīṭṭhāneyogā''tyato (1-1-49) ''tasminti niddiṭṭhe pubbassa'' (1-1-66) ''tasmā tyuttarassa'' iti (1-1-67) paribhāsāsuttadvaye chaṭṭhīgahaṇamanuvattiya 'tasminti niddiṭṭhe pubbassa chaṭṭhī' 'tasmātyuttarassa chaṭṭhī [niddiṭṭhe pubbassa chaṭṭhīti pubbassa kāriyittapaṭipādanayoggo chaṭṭhī tabbodhakapade bhavatityattho, eva dhuttarassetu vi. ujjotaṭīkā] ti chaṭṭhīpakappanaṃ paṭipādenti 'yasmiṃ sutte chaṭṭhīniddeso natthi, tattha chaṭṭhīpakappanāyathā siyā'ti, idha pana vacanantarābhāvepi yattha chaṭṭhīniddeso natthi, tattha sāmatthiyeneva chaṭṭhīpakappanā siddhā'ti, sāmatthiyamupadasseti 'sattamīniddese'ccādinā, aññavibhattiniddiṭṭhopi paṭipajjateti sambandho, kāriyayo ganti kāriyasambandhaṃ, yathā ''vagge vagganto''ti etthānuvattamānaṃ niggahīta'ntidaṃ chaṭṭhīyantaṃ viññāyate, kathaṃ vaggetesā sattamyakatatthā ''niggahīta''nti (1-38) pubbasutte katatthatāya paṭhamā vibhattiyā chaṭṭhīvibhattimpakappeti sattamiyaṃ pubbasse'ti tathetyavagantabbaṃ. Etāva vuccateti vutte idanti na viññāyateti āha 'kinta'ntiādi, yadāhiccādinā pariyāyapasaṅgakkamaṃ dasseti. Kimidamuccate pariyāyappasaṅge niyamatthaṃ vacananti nanu pubbaparānaṃ yugapaduppattiya mācariyavacanappamāṇenāppaṭipattiyaṃ vijjhanatthaṃ vacananti kasmā nocca teccāha- 'yugapadupasiliṭṭhāna'ntyādi, yugapadupasiliṭṭhānamasambhavoti sambandho, kutoccāha-'aparassūpasilesikassābhāvato'ti, atoti yugapadubhinnampattiyā abhāvato, vacanaṃ ''saro lopāsare''ccādikaṃ (1-26) suttaṃ.

15. Pañca

Avadhibhāvenāti 'ato'ccādinā avadhittena, yassāti yo ādino, kāriyanti 'ṭāṭe'ādikaṃ, pubbaparāpekkhattenāvisesāti yathā- 'gāmā devadatto'ti vutte so tato pubbo parogeti viññāyatītyavadhibhāvassa pubbaparāpekkhattenāviseso, tathehāpi ''ato yonaṃ ṭāṭe''ti (2-41) vuccamāne ato pubbesaṃ yonaṃ athavā paresanti pubbaparāpekkhattenāvadhibhāvassāvisesāti maññate, pure viyātyanena sattamiyanti ettha vuttaṃ niddesavacane kāraṇamatidisati, vuttiyaṃ 'narānamere'ti ettha apavādavippaṭisedhe satiparattā ṭāṭeādesānaṃ pavattiṃ ''ādissā''ti ettha vaṇṇayissāma, atha kimiminā vacanena nanu yato yattha pañcamī niddeso tattha sabbattha ''mānubandho sarānamantā paro'' (1-21) tyato 'paro'tyanuvattetuṃ sakkāti tassānuvattitassa yonamiccanena sāmānādhikaraṇyā'paresaṃ yonaṃ'tyayamattho viññāyate, tato pubbesaṃ pasaṅgoyeva natthīti, netadatthi, paroti tyanuvattamānaṃ 'ato'ti pañcamyantena sambajjhamānaṃ na

koci vāretā atthīti parato-kārato pubbesampi yonaṃ ṭāṭeādesā pappontīti vacaneneminā bhavitabbamevāti dassetumāha-‘vacane’ccādi, evañcarahi tadevodāharitabbaṃ, kiṃ ‘narānare’ tyudāhaṭanti ce, nesadoso, aññadatthaṃ kārīyamānamihā-pyatthavantaṃ hotīti, pubbako parihāroti byava hitanivattiyā pubbasutte vutto ‘‘saretopasilesikādhāro’’ti parihāro, na sambhavatīti iha sattamiyā abhāvā na sambhavati, vacanānantaranti pāṇiniyānaṃ niddiṭṭhaggahaṇamiva byavahitanivattiyā suttantaraṃ, te hi ‘‘tasmātyuttarassā’’tyettha (1-1-67) niddiṭṭhaggahaṇamanuvattiya tena pubbe viya byavahitanivattimpaṭipādenti. Anantaretivacanā paccāsattiyā nissayanaṃ viññāyate, katatthatāyāti vacanā jātiyātyāha- ‘paccāsatyā jātiṃ sannissāyā’ti jātiṃ sannissāya paccāsatyā karaṇabhūtāya nivattimāheti sambandho, iminā paccāsatti ñāyabyāpanañāyajātipadatthabyattipadatthesu paccāsattiñāyo jātipadatthoceha nissīyateti dasseti, na hi kevalaṃ jātiṃ nissāya byavahitanivatti vattuṃ sakkā, tathāhi yadettha paccāsattiñāyo na nissito, tadā byāpanañāyena byavahite cābyavahite cāsajjatīti jātiyā nissayane satyapi byavahitepi byāpyamānā jāti kena nivārīyate nāpi kevalaṃ paccāsattinnissāya byavahitanivatti vattuṃ sakkā, tathāhyasati jātisannissayena byattinissīyate, byattiyañca padatthe paṭilakkhiyaṃ lakkhaṇaṃ pavattatīti paccāsatti ñāyanissayanepyabyavahitampati yaṃ lakkhaṇaṃ bhinnaṃ tadabyavahite pavattaṃ, yampana byavahitampati bhinnaṃ lakkhaṇaṃ, tañca vacanappamāṇato mābhavatvassa byatthatāti byavahitepi pavattate, tasmā ubhopi nissāya nīyāti. Visayadassanappasaṅge visayidassanamatthabyattikāraṇanti vākyantogadhapadānamatthampaṭhamaṃ dassetvā pacchā samāsādikaṃ dassetuṃ ‘kato’tyādikamāraddhaṃ, jātilakkhaṇoti abyavahitattajātisabhāvo, ‘osadhyo’ti ettha sakāre akārā parassa dhakārena byavahitassa yossa viyāvasesānampi sabbhāvato vuttaṃ-‘yoppabhutīna’nti, jāti sāmaññaṃ, yāvati visayeti gavādike yattake visaye, kāmacārato visaya parisamattiyā diṭṭhantamāha-‘taṃ yathe’ti, bhojayetīti ettha bhojayeitīti padacchedo, katohi jātyattho kasiṇoti yasmā sakalo brāhmaṇa jātisaṅkhāto attho parisamatto, tasmāti attho, idaṃ vuttaṃ hoti- ‘yāva diṭṭhambhojaye’ti vutte [vuttena (potthake)] santāya sāmaññavutti brāhmaṇasaddappayogasāmatthiyā paccekambhojanakiriyā katā nāma hoti, yato kasiṇopi jātyattho parisamatto nāmāti. ‘‘Byañjane dīgharassā’’ti (1-33) sutte byañjaneti sattamī pubbassa dīghādividhimhi caritattā ‘‘saramhā dve’’ti (1-34) ettha saramhāti pañcamyaka tatthā, tato pañcamīniddesassa balīyattaṃ, tato ‘‘sattamiyaṃ pubbassa’’ ‘‘pañcamiyaṃ parassā’’ti dvinnaṃ parassa samuṭṭhāpane ‘byañjane’ti sattamī parassa kāriya yogitāya atthato vibhattivipariṇāmena chaṭṭhībhāvena pariṇamatī… dvinnaṃ suttānaṃ vippaṭisedhe parassa balī yattāvāti etādisasāmatthiyasabbhāvato vuttaṃ-‘chaṭṭhīpakappanāpi pureviya sāmatthiyā’ti.

16. Ādissa

Kiñci antassa sampattanti yaṃ ṭānubandhamanekavaṇṇaṃ na hoti, taṃ ‘‘chaṭṭhiyantasse’’ (1-17) tyantassa pattaṃ, kiñci sabbasseti ‘‘ṭānubandhānekavaṇṇā sabbasseti’’ (1-19) ṭānubandhamanekavaṇṇañca kāriyaṃ sabbassa pattaṃ. Yadantabhāvikāriyaṃtyādinā vacanaphalamupadassento ‘chaṭṭhīyantasse’tīmassāpavādo yaṃ yogoti dasseti, tassāyama pavādo hotu ṭānubandhādikāriyaṃ kathanti āha-‘ṭānubandhe’ccādi, vippaṭisedhāti apavādavippaṭisedhā, ‘‘chaṭṭhiyantasse’ti hi ussaggo, tassāpavādā ‘‘ādissa’’ ‘‘ṭānubandhānekavaṇṇā sabbasse’’tyete, ‘‘ādissā’’tīmassāvakāso ‘terasā’ti, ‘‘ṭānubandhānekavaṇṇā sabbassā’’tīmassāvakāso ‘esu, anenā’ti, ihobhayampappoti ‘‘ato yonaṃ ṭāṭe’’ (2-41) ‘‘narānare’’ ‘‘atena’’ (2-108) ‘‘janenā’’ti (tattha) ‘‘ṭānubandhānekavaṇṇā sabbasse’’tīdampavattatīti tesamapavādānaṃ vippaṭisedhā sabbādeso bhavati. ‘‘Chaṭṭhiyantassā’’ti dasasadde-ntassa pattopi tadapavādattā ‘‘ādissā’’tiādibhūtassa dakārassa hotīti āha ‘dakārassaro’ti.

17. Chaṭṭhī

Kotthonta saddasseccāha-‘antovasāna’miccādi, ‘‘vaṇṇassantassa’’ti (1-1-52) sutte vaṇṇaggahaṇamantavisesanāyopadiṭṭhaṃ pāṇininā-antassa padassa vākyassa vā mābhavī’ti, iha tvanatthakaṃ vaṇṇaggahaṇaṃ byavacchejjābhāvāti dassetumāha-‘so ce’ tyādi, nanu brahmassāti visesanatthena vattumicchito mahābrahmasaddo chaṭṭhīniddiṭṭho nāmāti ‘‘brahmassu vā’’ti (2-194) uādeso ‘‘chaṭṭhiyantassā’’ti antabrahmasaddassa pappoti, tathā sati ‘na hi chaṭṭhī niddiṭṭhassa antaṃ padaṃ vākyaṃ vā sambhavatī’ti kasmā vuttanti, vuccate- na visesanatthenākkhepamattena mahābrahmasaddo chaṭṭhī niddiṭṭho nāma bhavatīti na brahmasaddassa sabbassādesappasaṅgo,

mahābrahmasadde vā brahmasaddo atthīti tassāntassa uttaṃ vidhīyate.

18. Vānu

‘‘Chaṭṭhiyantasse’’tyanenevāvisesena vānubandhakāriyepyantassa siddhe kimatthoyamārambhotyāsaṅkiya ṭānubandhātyādinā vacanaphalamupadassento ‘bādhakabādhanattho-yamārambho’ti-vadati, tathāhi ‘‘chaṭṭhiyantasse’’tyassa bādhako ‘‘ṭānubandhānekavaṇṇā sabbasse’’ti, tassa ca ‘‘vānubandho’’tyayaṃ yogo bādhakoti bādhakabādhanattho sampajjate, apaiccayamupasaggo vajjane nīvāraṇe, panayane vā vattateti apodyante ussaggalakkhaṇāni vajjīyante nīvārīyante apanīyante nenetyapavādo, suttekadesena suttamevopalakkhitanti antassa‘chaṭṭhiyantassā’ti suttassa apavādo antāpavādo, ussajjate nivattīyatyapavādenetyussaggo, ussaggāpavādakkamo panettha evaṃ veditabbo ‘‘chaṭṭhiyantasse’’tyussaggo, tadapavādā ‘‘ṭānubandhānekavaṇṇā sabbassa’’ ‘‘ukānubandhādyantā’’ ‘‘mānubandho sarā namantā paro’’ti, ‘‘ṭānubandhānekavaṇṇā sabbasse’’tyussaggo, tada pavādā ‘‘vānubandho’’ ‘‘mānubandho sarānamantā paro’’ti.

19. Ṭānu

Chaṭṭhīniddiṭṭhasseccādinā vacanārambhappayojanākhyānenāntādesāpavādo yaṃ yogoti bravīti, paccekamabhisambandhoti so ṭakārānubandho cādesotiādinā, kassa sabbassa bhavaticcāha-‘chaṭṭhī niddiṭṭhasse’ccādi, nanu ca ṭeādesopyanekavaṇṇoeva dvivaṇṇasamudāyattātyāsaṅkiyāha-‘upalakkhiye’ccādi, anubadhyate payoge asuyyamānepi payojanavasenānusarīyatītyanubandho, upadese yevopalakkhiya nivattatetyanenetaṃ dasseti ‘uccāritavināsinonubandhā’ti, upadese paṭhamuccāraṇe.

20. Ñakā

Ādyantāti vutte kathamavayavātyayamattho labbhatī tyāha-‘ādyantasaddānami’ccādi, ādyantasaddānaṃ niyatavayavavācittā avayavassa cāvayavināmantarenā sambhavato sāmatthiyāvayavī lakkhīyati, chaṭṭhiyātyanuvuttito vāvayavāvayavisambandhesā chaṭṭhī, tāya niddiṭṭhassātyayamattho viññāyateti vuttiyaṃ-‘chaṭṭhīniddiṭṭhassā’ti (vuttaṃ), teneva paccayavidhimhi kūppaccayādayo na dosā bhavantīti, atoyevāti tadavayavācittatoyeva, taggahaṇeneti avayavaggahaṇena, katākatappasaṅgittāti otte katepi akatepi vukāgamassa pasaṅgato, bhūyattattā hi ottassa bhūggahaṇe sati katepi otte vukāgamena bhavitabbamakatepi tatova ‘‘katākatappa saṅgī yo vidhi sanicco’’ti niccattā ottaṃ bādhitvā vukāgamo hoti, atha vukāgame pacchā tena na bhavitabbanti āha-‘antāvayave’ccādi.

21. Mānubandho

Yadiniddhāraṇe chaṭṭhī antassāvisesitattā avisesena yato kutoci antato bānubandho paro siyā, na hi dutiyaṃ saraggahaṇamatthi, yenānto visesīyateccāha-‘niddhāraṇa’miccādi, kāraṇamāha-‘sutattā’ti, ‘sarāna’nti sutattāti attho, tena ‘‘sutānumitesusutasambandhobalavā’’ti rundhatītetthadhakārassā numitassa maṃ na hotīti dīpeti, samāna jātiyasseva loke niddhāraṇappatīti hoticcāha-‘tathā hi’ccādi, yathā’kaṇhā gāvīnaṃ sampannakhīratamā’ti vutte avisesitattepi kaṇhāya kaṇhāgāvīyeva patīyate, tathehāpi sarānaṃ majjhe antātyantattena niddhāriyamāno samānajātiyo saroyeva patīyate, tena sarānaṃ yevāntāparo bhavissatīti bhāvo, visesanattoti ‘‘ñilatasse’’ti (5-163) sutte assāti vutte ayameveti niyamābhāvā yassakassaci akārassa ñippatti, tenāniṭṭhappattīti lānusaṅgisseva assāti lassa yaṃ visesanattaṃ taṃ attho payojanamassa ‘‘kattarilo’’ti (5-18) lakārassāti visesanattho lakāro, idhevāti imasmiṃ ‘‘mānubandho’’tiādisutteyeva.

22. Vippaṭi

Paroti vattate, so cāññādhikyaiṭṭhādyanekatthopi idha iṭṭha vācī daṭṭhabbo, kammabyatihāreghaṇiti kammabyatihāro kiriyāparivattanaṃ bhāvaviseso tasmiṃ ‘bhāvakārakesvaghaṇghakā’’ti (5-44) sāmaññena vihitattā vippaṭisedhananti atthe ghaṇi vippaṭī

sedho, tenāha-'sāmaññe'ccādi, vippaṭisedhasaddassa atthamāha-'aññamaññapaṭisedho'ti, saṃsiddhiyaṃ vattamānopi sidhi upasaggasambandhe nātthantarepi hotīti aññamaññavirodhotyattho, vippaṭisedhasaddassa loke virodhavācittena pasiddhattamāha 'tathā hi'ccādinā, kathampana pamāṇabhūtassācariyassa vacanesu aññamaññavirodho sambhavatīccāsaṅkiya ubhinnaṃ sāvakāsatte sati sambhavati nāññathāti 'dvinna'miccādi vuttigantho pavattoti vattuṃ 'socā'tiādimāha aññamaññānajjhāsiteti aññamaññenānakkante apariggahiteti vuttaṃ hoti, anubhayatāginīti yo visayekadeso ubhayanna bhajate tasmiṃ anubhayabhāgini visayekadese, sāmaññavisayo dvinnaṃ vidhīnaṃ sādhāraṇo visayo, tattha pavattippasaṅge sati soca vippaṭisedho jāyatīti sambandho, iminā vippaṭisedhassa visayo pavattippasaṅgo visayavisayīnamabhedena sutte 'vippaṭisedho'tivuttoti 'dvinna'miccādinā vuttigantho racitoti dīpeti, paro hotī tividhidassitoti iminā yadi niyamobbhūpagato siyā, tadā 'parovahotī'ti vadeyyāti dasseti, pāṇiniyā hi jātiyaṃ padatthe sakimeva lakkhaṇaṃ pavattatīti caritatthattā visayantare dvinnampi lakkhaṇānamappavattiyaṃ paraṃ pacchimaṃ kāriyanti vidhyatthamidaṃ vacanaṃ, byattiyantu padatthe latvādīnamiva pariyāyappasaṅge niyamatthanti paṭipannā, idha pana jātiyaṃ byattiyañca dvinnampi suttānamappavattiyameva vidhyatthamevidaṃ vacanaṃ, na niyamatthampīti paṭipādetumāha-'tathāhi'ccādi, kāmacārato parisamāpīyateti sambandho, kāmato parisamāpanañcetissā sabbasmiṃ attano gocare avicchedabyāpanena pavattisabbhāvato. Kathampanekassāpi pavatti na bhaveyyātyāsaṅkiya kāraṇamāha'ubhayampi'ccādi, hisaddo yasmātthe, yasmā ubhayampidamācariyavacanaṃ, tatoyeva pamāṇaṃ, abhimatakāriyavidhāne liṅgabhāvena saddikānumatattā(tesaṃ) vidhīnaṃ vidhāyakañca tasmāti attho. Pamāṇattā dvinnampi appattiyaṃ kāraṇamāha-'anubhayabhāgimhi'ccādi, yato laddhāvakāsā tato samānabalāti, itisaddo hetumhi, viruddhācāti ettha itisaddaṃ datvā 'anubhayabhāgimhi…pe… viruddhācāti dvinnaṃ vacanānaṃ pamāṇattā ubhinnampi appavattīti sambandho veditabbo. Samānabalānaṃ dvinnaṃ lokepi virodhittaṃ ekakkhaṇeyeva ubhinnampi kāriye appavatti ca dissatīti diṭṭhantamāha 'lokece'tyādi, ettha ca pessassa (a)virodhatthino kāriye appavattiriva [appavattiyeva (potthake)] samānabalāna mubhinnaṃ vacanānaṃ kāriye appavattīti sukheno pamāsaṃsandanaṃ viññātabbaṃ.

Jātipakkheyeva bhassakārena dvinnaṃ yugapadippattiyaṃ 'latvādīnamiva' pariyāyappasaṅgo vaṇṇito, tassāyuttattamupadassento āha 'nacāpi'ccādi, bhinnavisayattāti dvinnaṃ vidhīnaṃ bhinnavisayattā. Abhinnavisayatte hi pariyāyakappanā yuttimatī, atoca latvādīnamabhinnavisayattampaṭipādayitumāha- 'latvādayo hi'ccādi, anavayaveneti dhātu mattato vidhānenāvayavabyatirekasabbhāvato sabbadhātupariggahena, yattha yasmiṃ dhātvatthekadese pavattā samānā pavattā santo laddhāvakāsā siyuṃ tassekadesassa parihārenāpi pariccāgenāpi na vidhīyanteti sambandho, latvādīna mekakkhaṇe asambhavā ekasmiṃ kate satītaravacanāna mānatthakyappasaṅgāca pariyāyena bhavantīti yantaṃ yuttanti sambandho. Ihāti imasmiṃ yugapadippattiyaṃ, iha tathābhāvassa kāraṇamāha-'sāvakā…pe… vacana'nti, tatthāti yugapadippattiyaṃ. Jātiyampadatthe ''punappasaṅgavijānanā siddhaṃ, vippaṭisedhe yaṃ bādhitaṃ tambādhitamevā''tīmāsamubhinnaṃ paribhāsanampavattiṃ paṭipādento āha- 'parasmiṃ ce'tyādi, parasminti iṭṭhe, paribhāsanampana ayamattho 'punappasaṅgavijānanāti dvinnaṃ suttānamekatthappa saṅgasaṅkhāte vippaṭisedhe satiparamiṭṭhaṃ paṭhamaṃ hoti, hontena tena yadītarassa nimittopaghāto na kato tadā tassāpi punappasaṅgo tassa vijānanā siddhanti, vippaṭisedhe yathāvutte sati paṭhamaṃ hontena yaṃ suttaṃ bādhitaṃ tassa punappavattiyā yadi nimittaṃ natthi taṃ bādhitameve'ti. Byattiyampi vidhyatthamevidaṃ vacanaṃ, na niyamatthanti dassetumāha-'byattiya'miccādi, evaṃ maññate 'byattiyaṃ paṭilakkhiyaṃlakkhaṇappavattiyaṃ dvinnaṃ sādhāraṇaṃ ṭhānampati yāni vacanāni bhinnāni tesampi niravakāsattena tulyabalattā dvinnampaṭipattiyevasiyā, natu pariyāyappasaṅgo'ti. Byattiyampi yathāvuttānaṃ paribhāsānaṃ pavatti vuttavidhinevāti dassento 'paribhāsānampi'ccādimāha.

Jātiyampadatthe ''vattamāneti anti, si tha, mi ma, te ante, se vhe, e mhe''ccādīnaṃ lakkhaṇānamekamekatthepi vattamāneti anti, vattamāne si tha iccādīnaṃ vākyekadesānaṃ gacchaticcādo gaccha siccādo ca lakkhiye sakimpavattiyā sabbasmiṃ sake visaye paṭhama majjhimapurisekavacanajāti parisamattāti caritatthattā tumhe gacchathāti ettha dvīhi dvinnaṃ purisāna mekakkhaṇe pavattiyaṃ na kassaci, byattiyampi paṭilakkhiyaṃ lakkhaṇāni bhijjantīti sādhāraṇaṃ ṭhānaṃ patibhinnehi lakkhaṇehi dvinnampekatthe-kakkhaṇe pavattiyaṃ na kassaci, tathā vuttanayeneva tiṇṇaṃ purisānamekakkhaṇe pavattiyanti sabbathā appavattiyaṃ sampattāyaṃ

vacanamidaṃ, paro hotīti majjhimuttamaṃ bhavatīti adhippāyena ‘yathe’ccādinā vuttaṃ vuttiganthampañhamukhenā haritvā dassetuṃ ‘kvapanā’tiādimāha, nedamudāharaṇamamhaṃ manaṃ bhoseti-yato vippaṭisedhavisayamevedaṃ na hoti, kuto yato ‘‘vattamāneti anti’’ccādippabhutīnaṃ vattamāneti anticcādīhi vākyekadesehi niddiṭṭhānameva pubbaparacchakkānaṃ purisavacanavisesavidhāyakena ‘‘pubbaparacchakkāna mekānekesu tumhāmha sesesu dvedve majjhimuttamapaṭhamā’’ (6-14) tīminā vākyāvayavena tumhāmhasesesu payujjamānesu appayujjamānesu vā yathākkamaṃ pubbacchakkānaṃ paracchakkānañca majjhimuttamapaṭhamānaṃ paccekaṃ dvedve vacanāni yathākkamaṃ bhavantīti ‘gacchatha gacchāmā’ti ettha ekakkhaṇe pavattiyeva natthi, dvinnampana sāvakāsāna mekakkhaṇe pavattiyeva hi vippaṭisedhoti, tathāpi vuttanayena vippaṭisedhappakappanāpi sakkā kātuntīdamudāhaṭaṃ siyāti daṭṭhabbaṃ, imissā pana paribhāsāya nirākulappavatti ‘‘ādissā’’ tīmissā vuttanayena veditabbā, katākatappasaṅgī yo vidhi, so nicco, yotvakateyevāyamaniccoti vuttaniccāniccesu antaraṅgabahiraṅgesu cātulyabalattā nāssa yogassa byāpāro, tathāhi niccāniccesu niccameva balavanti niccāniccānamatulyabalatā, antaraṅgabahiraṅgappakāra(mpana) upari ‘‘lopo’’ti (1-39) sutte pakāsissāma.

23. Saṅketo

Vacanārambhassa phalamāha-‘anubandhoti yaṃ vuttaṃ’tyādi, vuttiyaṃ ‘‘yonavayavabhūto saṅketo’’ti sāmaññena vuttepi ‘‘bhāsissaṃ māgadhaṃ saddalakkhaṇa’’nti saddalakkhaṇā bhidhānappakaraṇato saddassānavayavabhūtoti viññāyateti dassetumāha-‘kassa’tyādiltuppaccaye lakāro udāharaṇaṃ, pakatiyādi samudāyassātiādivākyassa sāppāyamatthaṃ vivarituṃ ‘evamaññate’ccādi vuttaṃ, keci saddasatthakārāti pāṇiniṃ sandhāyāha, vacananti ‘‘tassa lopo’’ti (1-3-9) vacanaṃ, payogāsamavāyitāti kattāiccādippayoge asamavāyitā appayogitāti adhippāyo, evampissa lopo vaseyo… anupubbo bandhivināsatthoti āhu uccāritapadhaṃsittā anubandhyate vinassatetyanubandhoti imāya sadda byuppattiyāvasena.

24. Vaṇṇa

‘Atenā’ti (2-108) ettha atoti rassabyattiniddeso vā siyā rassajātiniddeso vā sakalanissayabyāpī atthajāti niddesovā, tattha rassabyattiniddese sati buddhasiddhādīsu yatthakatthaci akāro gayhateti neṭṭhappasiddhi… kesañci asijjhanato, rassa jātiniddese pana buddhasiddhādisabbākārantānaṃ lakkhaṇikagavādyakā rantānañcākāro gayhatīti sabbathā iṭṭhappasiddhi, nāñño dīgho byattantarattāti nāniṭṭhappatti ākārato nāssenābhāvā, tasmā atoti rassajātiniddese nissite sabbamidamiṭṭhaṃ nipphajjatīti nātthajāti nissīyate, na rassabyattica, ‘‘yuvaṇṇāname oluttā’’ti (1-29) ādīsu pana rassabyattiyā rassajātiyā vā niddese ‘tassedaṃ nopeti’ccādīsu eoādikamiṭṭhaṃ katthaci bhaveyya, na sabbattha, sabbattha vā bhaveyya ‘vāteritaṃ samonā’tiādīsu byattanta rattā, tasmā sabbathā iṭṭhappasiddhiyā ittajātyādi nissīyate, athavā vaṇṇuccāraṇampati kesañci vaṇṇuppattiṭṭhānānaṃ uccanīcatadubhaya saṃhāravasena vaṇṇavisesuppatti dassanato tesaṃ vasena rassa byattiniddese rassajātiniddese vā vuttanayena iṭṭhāniṭṭhappattiyaṃ sabbathā sabbathā iṭṭhappasiddhiyā ittajātyādi nissīyate, tattha vaṇṇa parena savaṇṇaggahaṇaṃ niyamituṃ vacanamidamāraddhanti ‘sabbatthevā’tiādinā vacanārambhaphalamāha, sabbatthevāti sabbasmiṃyeva suttappadese. Nanu sayañcāti vuttepi pariyattaṃ, na hyaññaṃ rūpā sayamatthi, aññaṃ vā (saya)to rūpanti siddhepyevaṃ sati atthettha paro koci visesoti ñāpetuṃ sañca rūpa’nti vuttikāro āhāti sambandho, rūpassa visesitabbattā ‘sañca rūpa’nti vuttiyaṃ niddisīyamānattā ca rūpanti viññāyatīti ‘sañca gayhatī’ti vuttaṃ, saṃrūpaggahaṇāyāpisaddaṃ karoto-dhippāyo-yanti vattumāha-‘aññathe’ccādi, aññathāti aññenappakārena saṃrūpaggahaṇāya apisaddābhāveti adhippāyo, aññapadattheti aññapadattha samāsavisaye, guṇībhūtassāti appadhānabhūtassākāre kārādino, samāsena vuttattā padhānatū tattepi guṇo bhavati aññapadattho-kārekārādi vidhāya kattā, vidhīyamāno savaṇṇova padhānaṃ… idamatthitāya tappavattiyāti. Nanu vuttiyamapisaddassātthaṃ vadatā sayañceti vattabbaṃ, ‘‘tathā sayamattanī’’ti nighaṇḍuto sayañca-ttākārekārādiñca gayhatītyamattho sambhāvīyatīti codanampanasi nidhāya ‘sañca rūpa’nti vadanto sādhippāyāruḷhaṃ kiñci atthavisesaṃ pakāsetuṃ tathevāhāti dassetuṃ vuttaṃ-‘sayañce’tyādi, ‘‘dhanaññātīsu saṃsaddo, tathāttattaniyesupī’’ti nighaṇḍuvacanato ‘sa’nti attāpi gayhati, ko so saddarūpaṃ sādhāraṇaṃ, ‘sa’nti attaniyampi, kintaṃ saddāna masādhāraṇaṃ saddarūpaṃ, tathā sati attaniyaṃ rūpaṃ nāmāttasaṅkhātasaddasambandhīti

āha-'saṃrūpaṃ saddānamasādhāraṇaṃ rūpa'nti, etañca idantīminā sambandhitabbaṃ, asādhāraṇanti asādhāraṇaṃ saddarūpaṃ, sati sambhave byabhicāre ca visesanassa sātthakatāya asādhāraṇanti rūpaṃ visesatā sādhāraṇassāpi sambhavo vuttoyeva nāmāti āha-'duvidhaṃ hi'ccādi, kintaṃ sādhāraṇamasādhāraṇañcarūpanti sāmaññena rūpaṃ niddisitumāha-'tatthā'tiādi, tatthāti niddhāraṇe sattamī, saddānanti sātthakaniratthakānaṃ yesaṃkesañci saddānaṃ, taṃtaṃ saddattādīhi tesaṃtesaṃ buddha aiādīnaṃ saddānaṃ saddattādi, ubhayattha ādisaddena attho saṅgahito, tena sādhāraṇaṃ saddarūpamattharūpaṃ tathā-sādhāraṇanti catubbidhaṃ saṃrūpanti dasseti, catūsupi cetesvasādhāraṇassa saddarūpassevopānaṃ dassetumāha-'tatthā'tiādi, sādhāraṇarūpabyudāsenāti sādhāraṇarūpassa pariccāgena, upādiyanto rūpameva saddassasaṃ, nātthoti ca dassetīti sambandho, ca saddo panettha 'idaṃ dassetī'ti heṭṭhā vuttaṃ samuccinoti, asādhāraṇassevopādiyane kāraṇamāha-'tanta'miccādi, itaranti ye saṃkesañci saddānaṃ saddattādi, parassāpīti aññassa yassakassaci saddassāpi, iti idaṃ, patitaṃ pasiddhaṃ, ettha pana itisaddo hetumhi, yasmā idaṃ yathāvuttaṃ pasiddhaṃ tasmā pubbācariyaparamparāyāgato padesato upādiyantoti pakataṃ, saṃsaddavisesanasāmatthiyena asādhāraṇarūpopādiyanepi asādhāraṇaṃ saddarūpamevopādīyati nāsādhāraṇamattharūpaṃ… iminā vakkhamānakāraṇatā [tāya (potthake)] vasenāti āha-'saddasse'ccādi, āsannaṃ…saddato saddabhāvasā naññattā, vipariyayatoti vipariyāsena anāsanna bhāvenāti attho, cakkhuvisayopi hi attho kathaṃ sotavisayasaddassa na āsanno saṃrūpambhavitumarahatīti, kāraṇantaramāha-'aheyyattācā'tiādi, aheyyattāti apariccajanīyattā, idampi niccasambandhitte kāraṇavacanaṃ, taṃ saddarūpaṃ, niccasambandhīti nirantarasaṃyogī, vipariyayatoti heyyattā, tathāhiccādinā atthassa heyyattaṃ bodheti, aparaṃ kāraṇamāha-'asādhāraṇañca rūpaṃ'tyādinā, sādhāraṇo pariyāya saddānaṃ, paccetabbattāti viññātabbattā, idāni kāraṇattayaṃ samodhānetvā imehi kāraṇehi rūpameva saddassa saṃnāma, nātthoti niyametvā dassetuṃ 'tadeva'ntiādi āraddhaṃ, tadevanti yasmā evaṃ, taṃ tasmāti attho, sarūpappadhāneti ''gossā vaṅa'' (1-32) tyādo gossātyādike sarūpappadhāne.

25. Ntu

Ntusutiyā jantvādīnampi ''ntantūnaṃnto yomhi paṭhame'' (2-215) tyādinā gahaṇappasaṅge jātiyamabhippasaṅgabādhanatthaṃ byattiyaṃ vantvādi sambandhīnamupādānattamidamāraddhaṃ ''vantvavaṇṇā'' (4-79) ''tametthassattīti mantu'' (4-78) ''kattari bhūte ktavantu ktāvī'' (5-55) ti vihitā vantvādayo nāma.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Paribhāsādhikāro samatto.

Saralopādi vaṇṇanā

26. Saro

Ādhāravisesāpassayananti opasilesikādhāravisesassa nissayanaṃ, opasilesikādhāraṃ vinā ādhārantare gahite sati vacanantaraṃ suttantaraṃ vinā byavahitanivatti kātuṃ na ca sakkāti sambandho, kecīti buddhappiyācariyādayo dasseti, te hi yadi vaṇṇena kālena vā byavadhānepi sandhi bhaveyya tadā sareti nimittasso pādānaṃ niratthakaṃ bhaveyyāti sareti nimittopādānasāmatthiyenānena vaṇṇādibyavadhāne no sandhīti maññamānā 'nimitto'ccādikaṃ vākyamāhu, tadayuttanti tehi'nimitto'ccādinā yaṃ vuttaṃ, taṃ ayuttanti attho, ayuttatte kāraṇaṃ byabhicārasabbhāvena sāmatthiyābhāvoyevāti byabhicārandassetvā sāmatthiyābhāvandassetumāha-'avasāne,ccādi, kāriyābhāvepīti ettha na kevalaṃ 'idameva saccaṃ, sumanā bhavantu athopi'tyādo vaṇṇakālabyavadhāneyeva, atha kho 'ete na saccena suvatthi hotū'tyādo avasāne 'pamādo maccuno padaṃ' tyādo anta bindu saṅkhātanimittantare vā kāriyābhāvepi nimitto pādānassa sātthakatoti apisaddassattho, sātthakatoti bhāvappaccayalopena bhāvappadhānavasena vā vuttaṃ, sātthakattatoti vuttaṃ hoti, aññathā nimittopādānameva sātthakaṃ nāmāti 'nimitto pādānassa sātthakato'ti na yujjati, ayametthādhippāyo 'avasāne nimintare vā kāriyābhāvena byabhicārasabbhāvā aññathānupapattilakkhaṇaṃ sāmatthiyaṃ natthi, nimittantubyavadhānepi catthi, yathā'dārunimittaṃ vanopasaṅkamana'nti tasmā vaṇṇakālabyavadhānepi sareti nimitte sati lopakāriyaṃ pappote vā'ti.

Luppatīti 'tatrime'ccādinā kathanakāle na dissatīti attho, adassanamattameva hi lopo, aññathā 'tatrā'disaddarūpābhāvappattiyā atthappatīti kārittamesaṃ na siyāti, paṭhamāya niddiṭṭho… vuttattā kammassa, sarassāti vadeyya… bhāve khādippaccayena avuttakammattā, ihāti iminā satthantare bhāvasādhanavasena gahaṇaṃ vibhāveti, gantha lāghavo… sarassa lopoti vā lopaṃ pappotīti vā avattabbattā, saroti paṭhamāya niddiṭṭhattā saro lopo nāma hotīti saṅkāpi siyāti āha-'na ce'ccādi, ihāti imasmiṃ sutte, honticcādopi pubbasaralope hanticcādikampi siyātyāsaṅkiyāha-'soce'ccādi, ussaggato āgato sambhūto tassa vā ayaṃti ossaggiko pubbalopo, tassa bhāvo ossaggikattaṃ, ossaggikattā pubbalopassa kāriyantarehi paralopādīhi apavādavidhīhi ābādhito eva, so ca pubbalopo hotīti sambandho, ''paro kvacī''ti (91-27) kvaciggahaṇena pubbaparalopānaṃ tulyabalattābhāvā yathā gamappattito paralopassāpavādarūpattaṃ, ajjhāsiteti paviṭṭhe, na hoti… paralopāpavādena bādhitattā, tehīti paralopādīhi, sabbathā muttavisayo saddhindriyanti, vikappena muttavisayo late vāti.

27. Paro

Itisaddo idamatthe, kvaci lopanīyo hotīti idaṃ vacanaṃ dīpetīti sambandho, kinti āha-'payogānusārita'nti, kassāti āha-'kāriyassa paralopassā'ti, kena hetunāti āha 'kvaciggahaṇenā'ti, katthāti āha-'iha imasmiṃ sutte'ti, tenāti tena payogānusāritādīpanena, yathāpayoganti āgamapayogānatikkamena, niccaṃ pakkhevā paralopo siyāti honticcādo niccaṃ, latāvātiādīsu pakkhe vā paralopo bhaveyya, evaṃ maññate ''kasminti atthe kvāti nipphannenāniyamavuttinā aniyamatthasseva visesakato vacane sabbatthevāniyatatthavuttittā kvacisaddo-yaṃ yathāgamaṃ niccamaniccamasantañca vidhiṃ dīpeti, tattha honticcādiko nicca pakkho paralopasseva visayo, latāvātiādiko aniccapakkho ubhayasādhāraṇattā pubbalopassāpi visayoti iminā niccaṃ pakkhe vā paralopo hoti, asantapakkho pana saddhindriyantiādiko pubbalopasseva visayo sabbathānena pariccattattā''ti, tīsupi cetesu pana pakkhesu niccāniccapakkhesu yevassāpavādarūpatā… pubbalopassa sabbathā honticcādo nivārakattā vā vidhāyakattā vā paralopassa, na tvasantapakkhe… pubbalopasseva sabbathānena dinnā vasarattā, lokaggotiādi tu kvacisaddassa payogānusāritā dīpakattā nicce asantevāpi vidhimhi dīpite paralopena vā nipphajjatīti neṭṭhabyāghāto, evaṃ tāva kvaciggahaṇe sabbathāniṭṭhaparihārena iṭṭhappasiddhi siyā, tadabhāvekathanti tadabhāve virodhamāha-'aññate'ccādi, pariyāyena bhavantīti kvaciggahaṇābhāve 'paro'ti suttaṃ siyā tathā sati suttadvayamekavisayaṃ tulyabalañca siyā, tattha vippaṭisedhābhāvā pamāṇabhūtānamācariya (vacanā)naṃ niratthakatā mā bhavīti vārena bhavantīti attho, itīti iminā pariyāyabhavanakāraṇena, pakkheyeva siyāti latāvātiādīsu pubbalope pariyāyappavatte pariyāyena paralopassāppavattito latāvāti pakkheyeva paralopo bhaveyya, honticcādo niccaṃ na siyāti sambandho, tañcāti taṃ pariyāyabhavanañca, kho vākyālaṅkāre, paṭipadanti padampa dampati hoti, nekadesaparihārenāpi, tenāha 'na katthacī'ti, iminā idaṃ dīpeti ''sabbattha vikappappasattiyā hanti, saddhandriyaṃtyādikaṃ ''na dvevā''ti (1-28) suttepi hanticcādikañcāniṭṭharūpampi sampajjatī''ti. Nacevamiṭṭhanti evamidaṃ yathāvuttaṃ vikappavidhānaṃ saddalakkhaṇaññūhi nevābhimatanti attho, tameva sādheti 'paralopo hi'ccādinā, athā niccapakkhe vā paralope kate-nena pariccattaṭṭhāne ussaggappavattiyā latāva latevāti rūpadvayaṃ sampajjati tasmā payogānusāritādīpakena kvacisaddeneva honti saddhindriyaṃ latāva latevāti payoga sambhavopi, tathāpi aniccapakkhe latāivāti tatiyarūpappasiddhiyā pariyāyena bhavitabbanti parikappeti 'nanu cetyādinā, atha ''paro kvacī'ti kvaciggahaṇe sati apa(vādarūpa)ttā kathampariyāyappavattīti manasi nidhāyāniccapakkhe pariyāyappavattidīpanatthaṃ ''na dvevā''ti suttitanti apavāde rūpattayepi pariyāyappavattiyaṃ dosābhāvamāha-'nāyaṃ doso'ccādi, tathāhiccādinā ''na dvevā''ti sutteneva pariyāyassāpi dīpitattaṃ sādheti, sā ca ekatthappavatti pariyāyaṃ vinā na sambhavati… ekakkhaṇe pavatyasabbhāvāti adhippāyo, nanu ca kvacābhāve pariyāyappavattiyaṃ yathāvutta dosassevāppasaṅgato mā hotu pariyāyo, bhinnavisaye pana pubbaparalopappavattiyā ''na dvevā'ti nisedhe lateva latāva latāivāti rūpattayaṃ nipphajjatīti codanaṃ manasi nidhāyāha-'nace'ccādi, tattha dosamāha-'tathā ca sati'ccādinā, katthaci demiccādo niccaṃ pubbalopasseva, katthaci honticcādo niccaṃ paralopasseva, vikappena vā katthaci yathodakaṃ yathāudakaṃ tyādo pubbalopasseva katthaci itipi iccapiccādo paralopasseva katthaci lateva latāva latāivāccādo pariyāyenubhayalopasseva dassanatoti sambandho, etthaca itipīti vavatthitavibhāsatta dīpanena kvacisaddena paralope kate-ññatra pubba lope sampatte ''na dvevā''ti etthānuvattamāna kvacānubhāvena niccaṃ nisedhe iccapicceva bhavati. Sambajjhati tesu tesu suttesu. Paricchedoti kammatthavasena ādhāravasena vāti āha-'paricchijjati'ccādi.

28. Nadve

Tatthacāti casaddena bhavitabbaṃ, tathā ca sati aññoññānajjhāsi taṃ yathodakaṃ yathāudakaṃtyādi itipi iccapiccādica saṅgahitaṃ bhavatīti, pubbalope paralope ca pariyāyena sampatte dvinnampi pakkhe abhāve sati kathamidaṃ yujjatīti codeti'yajjeva'miccādinā, yajjevanti hi ayaṃ nipātasamudāyo aniṭṭhāpādanārambha vattate, evañce gayhatīti attho, tadeti atthato viññāyati, niccaṃ sandhikāriyābhāve kāraṇamāha-'upasilesā bhāvato'ti, tadeva samattheti īdisesu hi'ccādinā, vattumiṭṭhattāti iminā sannikaṃso vaṇṇāna maddhamattakālabyavadhānā paccāsatti, sannikaṃsassetassa vacanicchāyaṃ satiyeva sandhikāriyaṃ hotīti dīpeti, upasilesābhāvo vāti upasilesābhāvo eva bhavati, nāññathāti adhippāyo, tadabhāvecāti tassa upasilesassa abhāve ca, sandhikāriyābhāve kāraṇamāha-'kālantarena byavadhānā'ti, kālantarenāti ubhayattha ṭhitavaṇṇāna muccāraṇakālato aññena majjhappatitakālena, sandhi hoteva… sannikaṃsavacanicchāvasena upasilesabhāvato, buddha vīra atthurājaputtaṃ ajarāmaroti chedo, yadipi sabbampetaṃ yajjevaṃtyādinā vuttaṃ kvaci saddappabhāveneva sijjhati, tathāpi pakāro-yampi satthe yojetabbo vāti dassetuṃ vutto.

29. Yuva

Nanu sutte 'luttā'ti pañcamī niddesā 'paresa'nti hotu, 'yathākkamaṃ'ti tu vacanābhāve kathaṃ yathākkamantīdaṃ vuttanti āha-'same'ccāti, samā saṅkhyā gaṇanā yesu te samasaṅkhyā-uddesino anudesino ca, uddisanaṃ paṭhamaṃ niddisanaṃ uddeso, anudisanaṃ pacchā kathanaṃ anudeso, uddeso anudeso esamatthīti uddesino anudesino, tesaṃ samasaṅkhyānamuddesīnaṃ anudesīnañca, ivaṇṇuvaṇṇāhi uddesino dve, e okārā anudesino ca dveti uddesīnamanudesīnañca ṭhānyādesānaṃ samasaṅkhyā siyā, satiyañca tassaṃ yathākkama mādasā vidhīyante, lokato siddhimupadasseti 'tathāhi'ccādinā. Ava…pe… e oti paresaṃ mataṃ, vippaṭipattīti viruddhā paṭipatti paṭijānanaṃ, pare ''satipi heṭṭhā vāggahaṇe'kvacāsavaṇṇaṃ lutte'ti sutte kvaciggahaṇakaraṇato avaṇṇe eva lutte asavaṇṇo vidhi hoti, tato idha na hoti diṭṭhupādāna''nti vadanti, kvacīti adhikāro idha na hoti mahussavo mātūpaṭṭhānanti, patisaddo ādhārattho, tena samānādhikaraṇo urasaddopīti urasminti nicca samāsattā asakapadena viggahe kate ''asaṅkhyaṃ vibhatti''ccādinā (3-2) suttena asaṅkhyasamāsoti dassetumāha-'vibhatyatthesaṅkhyasamāso'ti, ettha pana yuvaṇṇānanti saṃsāmi samīpasamūha vikārāvayavādīsu ṭhānyādesasambandhe chaṭṭhī, tasmā ivaṇṇuvaṇṇānaṃ ṭhāne e oādesā hontīti attho, ṭhānampana tidhā apakaṃso nivatti pasaṅgo ceti, tattha gunnaṃ ṭhāne assā sambandhīyantu [bajjhantu (jinindabuddhi)] ti apakaṃso ṭhānasaddassattho, ''semhassa ṭhāne kaṭukamosadhaṃ dātabba''nti nivatti ''dabbhānaṃ ṭhāne sarehi attharitabba''nti pasaṅgo, tesu idha paṭhamadutiyā na yujjanti… niccattā saddatthasambandhassa apanayanavināsā na yujjantīti, tatiyo tu (yujjati)… sutte atthābhidhānāya ivaṇṇuvaṇṇānaṃ pavattippasaṅge tadatthābhidhānāyeva eoādesā bhavantīti.

30. Yavā

''Sattamiyaṃ pubbasse''ti (1-14) pubbassa kāriyavidhānato sattamī niddiṭṭhassa paratā viññāyatīti vuttiyaṃ 'pare'ti vuttaṃ, evamuparipi, parehi iccassa ajjhiṇamutto'ti sādhetuṃ ''sabbocanti'' ''ajjho adhī''ti ca suttitaṃ, tesamidha paccakkhātabhāvadassanatthamāha-'ida'miccādi, abbhakkhānanti [abbhuggabho] imināva siddhanti ''abbho abhī''ti ca na vattabbaṃ, iti+assa iti ṭhite paralopoti dassanatthaṃ 'iti assa paralopo'ti āha, anvagamātiādīsu niccaṃ.

31. Eo

Puttā me+atthi, asanto+etthāti padacchedo.

32. Gossa

Antādesatthoti ''chaṭṭhiyantassā''ti (1-17) bādhakassa ''ṭānubandhānekavaṇṇā sabbassā''ti (1-19) bādhakena ''vānubandho''ti (1-18) suttena antādesattho, teneva vuttaṃ-'bādhakabādhanatthoyamārambho'ti, avavādese pubbasaralope dīgheca gavāssaṃ, gavacchanti

niccaṃ. Idaṃ kathaṃ sijjhatīti sambandho, idanti yathariveccādikaṃ, kiṃ vinā sijjhatīti āha-‘evādissā’tiādi, evassa ādiekāro evādi, tassa, riādesamantarenāti sambandho, casaddo aṭṭhānappayutto, rassavidhānañcāti yojanīyo, katepi tasminti tasmiṃ sutte vihite ca, na sijjhatīti evādissa riādeso na katoti katvā vuttaṃ, bhusaṃ+evāti (pana) ṭhite mahāvuttinā evādissa iādese rūpasiddhi hoteva, idha pana pakārantarena ‘bhusāmive’ti sādhetumāha ‘tampi’ccādi.

33. Byañja

Rassadīghānanti sutte avutte kathaṃ rassadīghānanti labhati uddesinoti āha-‘dīghassā’tiādi, dīghassāti rassassāti ca ṭhānasambandhe chaṭṭhī, paccāsatyāti ṭhānaso paccāsatyā, idañca nissaya vasena vuttaṃ, nissayakaraṇameko satthāgato ñāyoti, idha niccaṃ-vītināmeti thullaccayaṃ, idha na hoti-jano sāyaṃ.

34. Sara

Ṭhānasambandheti ṭhiti ṭhānaṃ pasaṅgo, sambandhanaṃ-sambandho, ṭhānyādesabhāvalakkhaṇo ṭhāneyoganimittabhūto sambandho ṭhānasambandho tasmiṃ, dve rūpāni hontīti iminā na sarūpappadhānoti dassitaṃ hotīti sambandho, hetumāha-‘bahuvacananiddesā’ti, dve rūpānihontītyādi vacanamidaṃ [padamidaṃ (potthake)] dasseti ‘‘sarūpappadhānepi dvisadde dvisaddasāmaññena saṅkhyādvisaddānusiṭṭhaṃ nappayujjate, tassa (pana) saṅkhyeyyavacanasaṅkhyābhāvā ekavacanameva ( ) [(pana) (potthake)] hotī’’ti, iminā ca-tthappadhāno-yaṃ niddeso na sarūpappadhānoti dasseti, adhipatipaccayo adhipatippaccayoti aniccaṃ, idha na hoti idha modatīti, taṃ khaṇanti ettha ekaṅgavikalaṃ paccudāharaṇanti saramhā parattābhāvā na dvittaṃ.

35. Catu

Tabbagge tatiyapaṭhamāti kasmā vuttaṃ catuttha (dutiya) saddehi vaggakkharesveva gayhamānesu tathā niddeso yutto, na hi catunnampūraṇo catuttho dvinnampūraṇo dutiyoti akkharāyeva vuccantīti āsaṅkiya ‘vināpī’tiādimāha, akkhare akkharavisaye catutthādi vohāro karīyamāno vaggaggahaṇaṃ vināpi vaggakkhareyeva ruḷho pasiddhoti sambandho, hetumhi itisaddo, yato evaṃ, tasmā kāraṇā ‘tabbagge tatiyapaṭhamā’ti vuttanti adhippāyo, tabbaggeti catutthadutiyā yasmiṃ, tasmiṃyeva vaggeti attho, paccāsattīti pati āpubbā ‘sada-visaraṇagatyavasādanesu’iccasmā itthiyaṃ bhāvettimhi nipphajjatīti dassetumāha-‘paccāsīdana’miccādi, yathāyogganti catutthakkhare catutthassa tatiyo dutiyakkhare dutiyassa paṭhamoti evaṃ yoggamanatikkamma, dhassa dabhāvoti imināva pubbassa dhassa dattamupalakkheti, tathā yasattheroti. Theroti ettha ekāro vaggakkharo na hotīti tasmiṃ tavaggadutiyakkharassa tassa to paṭhamo na hoti. Panthoti ettha tavagga dutiyakkharena thakārena tabbaggabhūte nakāre satīpi na so tabbaggadutiyakkharoti na tassa paṭhamo to, ettha nigghoso nighosotiādi aniccaṃ, daḍḍho niṭṭhānanti niccaṃ.

36. Vitissa

Itisaddo-nukaraṇaṃ. Nipātassa pakativiyā-nukaraṇaṃ bhavati, anukaraṇañca dvidhā asādhusaddarūpaṃ sādhusaddarūpanti, tesu bhāravāhako koci tena pīḷito ‘aho bhāro’ti vattabbe sattivekallā ‘aho bāla’ iccāha, taṃsamīpavattī ‘kimayamāhe’ti kenaci puṭṭho samāno ‘aho bāla iccayamāhe’ti vadati, idhamasādhusaddarūpaṃ, itīti pana sādhusaddarūpaṃ, tasmā tato-nukāriyenātthena sātthakattā ṭhānasambandhe chaṭṭhī.

37. Eo

Nanu ‘‘vitisseve vā’’ti (1-36) votyanuvattiya avaṇṇe eonaṃ vo hotīti ca sakkā viññātuṃ, tathā sati ‘avaṇṇe kvaci vo hotī’’ti vattabbaṃ ‘ahoti vā’ti kasmā vuttanti codanamāsaṅkiyāha-‘okārassapi’ccādi, ṭhānibhāvena niddiṭṭhattāti ‘‘eona’’nti (1-31) vakārādesassa vijjamānattā vakārādesampati puna okāro ṭhānibhāvena niddisitabbo na siyāti adhippāyenāha, na nimittanti eonaṃ vakārādesatthaṃ avaṇṇo kāraṇaṃ na hotīti attho, aññathāti avaṇṇassa nimittatte, okāraṃ na

paṭheyyāti sambandho, makārāgame'yāca kamāgate aggamakkhāyatī'ti, sve bhavanti viggayha tanappaccaye taddhitavuttiyaṃ vibhattiyā ''ekatthatāyaṃ''ti (2-119) lope akārādese dīgheca syādimhi svātanaṃ dvitte hiyyattanaṃ. Svātanantiādīsu niccaṃ, idha nahoti pareca na vijānantīti.

38. Nigga

Katha'māgamo hotī'ti vuttaṃ yadi niggahītamāgamo siyā sutte āgamaggahaṇena vā bhavitabbaṃ ña-ma-kādya nubandhavisesena vā tyāsaṅkiyāha-'asati pi'ccādi, āgamāvasāye kāraṇamāha-'ādesattāyogā'ti, ādesattāyogo kathaṃ viññāyati ccāha-'ṭhāniniddesābhāvato'ti, tathā sati āgaminiddesābhāvā āgamattampi na siyāti codeti 'yajjeva'miccādinā, na-iti codanaṃ paṭikkhipitvā tassa āgamattameva sādhetumāha-'tassā'tiādi, tassāti niggahītassa, rassānuppavattito rassasarameva anugantvā pavattito, ayamevattho vuttiyampi dassitoyevāti vattumāha-'etadeve'ccādi, purimā jātīti visesanasamāsekate rasse ca bindvāgamo, paranimittassāniddiṭṭhattā bahusadde-ntassa bindvāgame bahuṃ, satipi payogānusārittadīpakassa kvacisaddassāpi vavatthitavibhāsatte vāsaddassāpi tādisattasseva paṭipādakatta sabhāvaṃ dassetuṃ 'vavatthitavibhāsattā vādhikārassā'ti vuttiyaṃ vuttaṃ, vavatthitassa lakkhiyassa anurodhena lakkhaṇappavattikā vibhāsā vavatthitavibhāsā, abhedena tu vādhikāro vavatthita vibhāsā, tassā bhāvo vavatthitavibhāsattaṃ, tasmā, idha na hoti idha modati, imasmiṃ ṭhāne āgamattappakāsako ṭhāninidde sābhāvā ādesattāyogasaṅkhāto kāraṇaviseso samattho, tassa bhāvo sāmatthiyaṃ-atthabala-maññathānupapattilakkhaṇaṃ, sacāti so āgamo ca.

39. Lopo

Lopasaddassa bhāvasādhanamattameva sādhetumāha-'tene'ccādi, lopoti yadi kammasādhano siyā tadā tena samānādhikaraṇaṃ katvā upari ''parasaro''ti suttamārabhīyeyyāti byatirekamāha 'na parasaro'ti, idha na hoti saṅgaro.

40. Para

Tvaṃsi tvamasīti vikappo, idha na hoti tāsāhaṃ.

41. Vagge

Nanu vaggevaggantoti ettakeyeva vutte yasmiṃ (kismi)ñci vaggakkhare pare binduno yokoci vagganto aniyamena bhaveyya tathā sati aniṭṭhampi siyātyāsaṅkiya paccāsattiṃ sannissāyāniṭṭha nivattindassetumāha-'vagge vagganto'ticcādi, sovāti vaggantova, tasminti vaggakkhare.

42. Yeva

Nanu saddattā byabhicārittā evassa tāva saddo hotu, saṃyato, saṃhitoti saddekadesabhūtānampi sambhavā tepi gahe tabbā siyunti 'yaevahi saddesu'ti yahīnampi kathaṃ saddavohāro katoti āha 'evā'tiādi, etthāyamadhippāyo 'abyabhicārinā byabhicārī niyamyate'ti.

43. Yesaṃ

Yasadde pubbasutteneva saṃssapyādese siddhe so ( ) [(tassa) (potthake)] ya kāramatteyeva pare saṃsseva (yathā) siyāti suttamidamāraddhaṃ.

44. Vana

Ṭhāninamāsilissa gacchati pavattatīti āgamo nāma, ko-yamettha ṭhānīti āha-'sarassāti, sutte anuvattassa ca avijjamānattā 'sarassā'ti kuto labbhatīti codeti 'nanu ce'tyādinā. Āgamasutiyā vanādīnaṃ ṭhānisutiyā abhāvepi sāmatthiyā byañjanassa vā āgamo siyā sarassa vā, yadi byañjanassa vā siyā (na) ''padādīnaṃ kvacī''ti (5-92) suttita mācariyena, tasmā tadeva ñāpeti 'saro yevettha ṭhānī

bhavitumarahatī’ti. Vuccateccādinā parihāramāha, nipubbā padismā anappaccaye ‘‘padādīnaṃ kvacī’’ti yukaantāvayavo ‘‘tavaggavaranā’’dinā (1-48) ye dassa jo ‘‘vaggala sehite’’ti (1-49) (yassa jo) nipajjanaṃ, mānantatyādīsūti adhikārāti ‘‘kyo bhāvakammesvaparokkhesu mānantatyādīsū’’ti (5-17) ito mānantatyādīsuti adhikārā, paccayantareti mānantatyādīto aññasmiṃ paccaye, kaccāyanena ‘atippagokhotāvā’ti sādhanatthaṃ ‘‘kvaci o byañjane’’ti okārāgamo gakārāgamo ca suttantarena vihito, taṃ pakārantarena sādhetuṃ vuttiyaṃ-‘atippago kho tāvā’ti yaṃ vuttaṃ taṃ dassetuṃ ‘atippā’tiādi vuttaṃ.

46. Cha

Dvādayo aṭṭhārasantā bahuvacanantāti ‘chakī’ti vattabbe ‘chā’ti ekavacanaṃ na yujjatīti codeti ‘nanucā’tiādinā, pariharati naccādinā, neti ‘chaḷo’ti ayutto-yaṃ niddeso na hotīti attho, chasaddassa anukaraṇattā chasaddānukaraṇattā, heṭṭhā vuttasādhusaddarūpā sādhusaddarūpamanukaraṇaṃ vibhajati ‘anukaraṇañca duvidha’miccādinā, pariccatto jahito attho vidhinisedharūpo yassa taṃ pariccattattaṃ, ettha pana chasaddena chasaṅkhyāviseso pariccatto, abhidhāyato hotīti iminā chasaddassa anukāriyenātthenātthavantatthamāha, ekavacanantassa niddeso kato… chasaddavacanīyassa chassa ekattā, anukāriyassāti ekādino saṅkhyā saddassa tadaññassa vā yadanukāriyamekādikaṃ tadaññaṃ vā saddarūpaṃ tassa. Saṅkhyādivisesanti ekattādisaṅkhyāvisesaṃ tadaññaṃ vā, ‘‘yomhi dvinnaṃ duve dve’’ti (2-219) sutte dvisaddo-nukāriyaṃ dvisaddarūpaṃ tabbacanīyañca dvisaṅkhyāvisesamparāmasatīti tabbācakaṃ dvinnanti bahuvacanaṃ, atha ‘ḷañi’ti kasmā na vuttaṃ evañhi sati ñānabandhattāḷakāro ādyavayavo bhavitumarahatīti codanammanasi nidhāya ‘chasaddā’tiādimāha, antāpavādena vidhīyamāno ḷakāro cha saddā parassādissa āgamattā…pe… hotīti sambandho, antāpavādenāti iminā ‘sarassā’ti chaṭṭhīniddesato ‘‘chaḷīyantassā’’tī-massa visayabhāvaṃ dīpeti, parassāti iminā ‘chā’ti pañcamīniddesato ‘‘pañcamiyaṃ parassā’’tīmassa visayabhāvaṃ, ādissāti iminā ḷassekavaṇṇattā antāpavādena ‘‘ādissā’’ti sutte na ādyanto viyekopi saroti sarassādissa pattiṃ dasseti, ayametthādhippāyo ‘chā’ti pañcamīniddesā ‘‘pañcamiyaṃ parassā’’ti (1-15) parassa sampattaṃ kāriyaṃ ekavaṇṇattā ‘‘chaṭṭhiyantassā’’ti (1-17) antassa sampattaṃ ‘‘ādissā’’ti (1-16) ādivaṇṇassa pappotī’’ti. Ādibhūtova hotīti asatipi ñakāre āgamaggahaṇānuvattiyā āgaminaṃ saraṃ avināsento tassa ādyavayavabhūtova hotīti attho, lakāraṃ karonti ‘‘yavamadanataralācāgamā’’ti suttena, tanti lakārakaraṇaṃ ubhinnamavisesavacanañca ayuttataṃ dasseti ‘tesampi’ccādinā, tesampīti kaccāyanānampi, akkharasaññāyanti ‘‘akkharāpādayo ekacattālīsa’’nti vidhīyamānaakkhara saññāyaṃ. Avisese laḷānaṃ nānattābhāve, pākaṭo vāti iminā sutilipibhedassa paccakkhasiddhatandasseti, tattha hi sotaviññāṇavīthiyā laḷānaṃ visuṃvisuṃ gahaṇaṃ suti, taṃtaṃ desavāsīnaṃ lekhā va vatthānaṃ lipi, tesaṃ bhedo sotacakkhuviññāṇagayhattā paccakkhasiddho, chaḷabhiññāti vikappena ḷakārāgamapakkhe rūpaṃ.

47. Tada

Issa attaṃ nipātanā, dakāro pana ‘‘mayadā sare’’ti (1-44), padantarenātiādīti iminā aññena padena, sādhūni bhavantīti vutti pāṭhassa atthaṃ vattuṃ ‘sādhūni bhavantīti nipātanato’ti āha, tattha kāraṇamāha-‘ya’miccādi, appattassa pāpanampattassa paṭisedho ca nipātanaṃ, tesaṃ idha pāṭhāti tesaṃ tathā icchantānaṃ idhāti nipātassa imasmiṃ tadaminādisutte pāṭhā, uddhassa udūti uddhaṃ khamassāti aññapadatthasamāse uddhaṃkha iti ṭhite uddhaṃsaddassa uduādeso, asa-bhojane iccasmā ‘‘kvacaṇa’ iti (5-41) suttena aṇpaccaye asasaddo nipphajjatīti āha-‘pisitamasanā’ti ‘‘kvacaṇa’’ iti mahiyaṃ ravatīti ṭhite imināva gaṇanipātanena samāse kate mayūrasaddo nipphajjatīti dassetumāha ‘mahisaddasse’ccādi, assa tadaminādigaṇassa āgatigaṇattā evamaññepīti sambandho, vuttanti pāṭhaseso. Dīghanikāyādīsu pañcasu nikāyesūti–

> ‘‘Dīghamajjhimasaṃyutta, aṅguttarikakhuddakā;
> Nikāyā (pañca) gambhīrā, dhammato atthatocime’’ti.

Vuttesu dīghāgamādīsu pañcasu nikāyesu, ñātabbāti vaṇṇā gamādidvārena jānitabbā, pañcavidhaṃ pañcappakāraṃ niruttamuccateti sambandho, nibbacanaṃ niruttaṃ, napuṃsake bhāve tto, atthakathanavākya pubbakamuccāraṇamiccattho, tadabhidhāyi satthamapyabhidhāne-bhidheyyo

pacārā tadatthatāya vā niruttamuccate, vuttanirutti lakkhaṇena…pe… veditabbāti iminā niruttasatthe ye saddā paṭipadaṃ nipphādiyanti tesamidaṃ sāmaññena nipphādananti dīpeti, dvāre niyutto dovārikoti ettha ṇike dakāravakārānaṃ majjhe okārāgamo, hiṃsismāti 'hiṃsa-hiṃsāya' miccasmā, appaccayeti ''sāvakārakesva ghaṇghakā''ti (5-44) appaccaye, nijakoti ettha jakārassa yakāre niyako. Atha vaṇṇavikāroti vuttattā javaṇṇassa yādese niyakādayo tāva sijjhantu, susānādayo kathaṃ chavapadādivikārattā susānādīnanti āha 'padavikāropi'ccādi. Aññathā vaṇṇasamudāyādesassa visuṃgahaṇe chabbitopattiyā 'pañcavidhaṃ nirutta'nti saṅkhyāniyamo na yujjeyyāti bhāvo. Yogo sambandho, tathāhiccādinā dhātussa atthātisayena yogampākaṭīkaroti, ravanakiriyāti sambandhoti kekāyitānyasaddanakiriyābhisambandho. Mayūroti ettha ravati mayūrarāve eva vattate, na sāmaññena ravanakiriyāmatteti bhāvo.

48. Tava

Vaṇṇamattasse vāti vaṇṇasāmaññasseva, mattasaddo ettha sāmañña vacano. Yakārassaca cādesoti sambandho, dayakārānaṃ jattantissa iminā, yassa ''vaggalasehi te''ti (1-49) jattaṃ, attānamadhikicca pavattanti atthe asaṅkhyasamāso.

49. Vagga

Yantaṃ saddānaṃ niccasambandhittepi pakkantavisayattā taṃsaddo yaṃsaddaṃ nāpekkhatetyāha-'teti anantara'iccādi, taṃ saddo hi pakkanta visayo tathā pasiddhavisayo anubhūtavisayo ca yaṃsaddaṃ nāpekkhate, yathā ceso yaṃsaddannā pekkhate, taṃ sabbaṃ mahāsāminādhikāyaṃ subodhālaṅkāraṭīkāyaṃ–

Munindacandasañjāta, hāsacandanalimpitā;
Pallavādhavalātasse, veko nādharapallavoti (122).

Etissā gāthāya amhehi vitthāritanayena gahetabbaṃ, yathā rahanti sakammākammadhātūnamanurūpaṃ.

50. Vevā

Kiñcāpīdaṃ [idaṃkiñcāpi (potthake)] vikappanatthaṃ katanti heṭṭhimena ni(nnāna)ttaṃ viññāyati, tathāpi iminā vākārena vikappova, heṭṭhime pana kvacādhikārā hakārantadhātuto dhyaṇpaccaye mehyaṃ, dohyaṃ sinehyaṃ, lehyantipi bhavatveva.

53. Saṃyo

Vattuno-ttappadhānattamattavacasīti niyatāvayavavācino upādānāti vuttamanekatthattepyādisaddassa, ādiyatītyādīti kammasā dhanocāyamādisaddo, soyamattho sumaṅgalappasādaniyā khuddasikkhā ṭīkāya'ādito upasampannā'ti ettha amhehi vuttanayena veditabbo, saṃyujjatīti saṃyogo-ekatrāvaṭṭhitabyañjanā.

54. Vicchā

Yaṃvattateti vuttivacanaṃ nikkhipitvā tassa atthaṃ vattumārabhate 'sambhavāpekkhāye'ccādi, yaṃvattateti ca sutte avijjamānepi gammamānatthassa saddassa payogampati kāmacāroti vuttiyaṃ vuttaṃ, yasaddassāniyamatthavuttittepi padavākyato nāññaṃ sambhavati vicchāyamābhikkhaññe ca vattamānanti āha 'sambhavāpekkhāyapadaṃ vākyaṃvā'ti, sambhavatīti sambhavo-padaṃ vākyaṃ vā, tasmiṃ apekkhāya padaṃ vākyaṃ vā vattateti sambandho, vattateti vicchāyamābhiññe cātthe vattate, nanu padassa vākyassa vā visuṃyeva dabbādayo atthā, taṃ kathamida metasmiṃ vattudhamme kiriyādhamme ca vicchābhikkhaññatthe vattateti anuyogaṃ sandhāyāha-'visayabhāvenā'tiādi, vicchāya vattudhammassa kiriyādhammassa cābhikkhaññassa visayo padaṃ vākyaṃ vā… anaññatthavuttivasena tatthappavattiyā, taṃ vasenaca, abhidhāyakattena ceti

gocarattena pakāsakattena cāti attho, yaṃvattateti ajjhāhaṭassa yanti paṭhamantassa vibhattivipariṇāmaṃ dasseti (tassāti) ādinā, iminā idaṃ dīpeti ‘‘yajjapi ‘vicchābhikkhaññesvi’ tyatra chaṭṭhīnoccārīyate, tathāpi chaṭṭhīpasiddhi hoteva, kathaṃ dve iccādesaniddesā ādeso ca sambandhīnamapekkhate, ‘vicchābhikkhaññesū’ti cātthaniddeso, na cātthassādesena sambandho upapajjate, tasmā vicchābhikkhaññesu yaṃ padaṃ vākyaṃ vā vattate tassa dve bhavanticcevaṃ chaṭṭhīyattho sakkā vattu’’nti, dve rūpāni hontīti dassitaṃ hotīti sambandho, saddarūpe saṅkhyayyeti dutiyā bahuvacanantaṃ paṭipādayamānoti ettha paṭipādanakiriyāya sambandhenopadiṭṭhaṃ, ‘‘vākyantaraṭṭhopi saddo tadaññasmimpi sambandhamupayātī’’ti dvisaddoti idaṃ upari vākyadvayepyupayujjati ‘dvisaddo vutto, dvisaddo na sarūpappadhāno’ti, atha sarūpappadhāno kasmā na vuttoti āha-‘bahuvacanena niddesā’ti, atha dveti sāmaññena vuttattā padavākyānaṃ ṭhāne dvibbacanaṃ vā siyā, tānevā vattantīti dvippayogo vā, tathā sati ‘yaṃvattate tassā’ti kasmā paṭhamameva nissāya vuttiyaṃ vivaraṇaṃ katanti āha-‘evañcā’tiādi, idāni dvippayogapakkhassa sadosattā agahitabhāvaṃ dassetumāha-‘yadātvi’ tyādi, tusaddo pubbasmā pakkhā visesassa padassako [visesanattho (potthake)], tattha hi dve [dverūpa (potthake)] saddarūpānyādisīyante, iha tu sova saddo dvirāvattate, āvuttī saṅkhyeyyāti evaṃ maññate ‘‘dvisaddo-yaṃ ‘‘ādasahi saṅkhyā saṅkhyeyye vattante’’ti vacanato saṅkhyeyyavacano, tasmeha saṅkhyeyyaṃ saddarūpaṃ vā siyā āvutti vā, iccapi niddeso tadubhayamapekkhiya napuṃsakaliṅgena vā siyā itthiliṅgena vā, tattha yadā napuṃsakaliṅgena niddeso, tadā saddarūpāni saṅkhyeyyāni bhavanti, yadā tu itthiliṅgena, tadā saddassāvuttī uccāraṇalakkhaṇā kiriyā saṅkhyeyā bhavanti, tato cettha āvuttīapi saṅkhyeyā hontī’’ti, tadā dvippayogo dvibbavacananti esa pakkhoti ayamettha bhāvo’’ yadā dve āvuttiyo vidhīyante tadā dvippayogo dvibbacanante sopekkho, (atra ṭhānyādesabhāvo natthi) [natuṭṭhāne dvibbacanapakkho (potthake)] āvutti hi kiriyā, tassā ceha saddo sādhanaṃ, na ca kiriyāya sādhanassa ca ṭhānyādesabhāvo upapajjate, tasmā yadāvuttī vidhīyante, tadā dippayogo dvibbacanante-so pakkho bhavatī’’ti, ayampi pakkho pāṇinīyehi pariggahīto, tadayuttaṃ dosaduṭṭhattāti sandassayamāha-‘so pane’tyādi, te hi dutiyampi pakkhamabbhupagamma upacāramattato bhedo, vatthutotvabhedo vāti ponopuññena taṃ sādhenti. Kathampana sadosattaṃ yenāyaṃ na gahitotyāha- ‘tathāhi’ccādi, ṇyo nasiyāti ‘‘tassa bhāvakammesu tta tā ttana ṇya ṇeyya ṇiya ṇiyā’’ti (4-59) bhāve vidhīyamāno ṇyo dvippayogapakkhe saddabhedasabbhāvā puna puneti samudāyasabhāvato punapuna bhāvoti atthe punapuna samudāyato na bhaveyyāti attho, na kevalaṃ ṇyova, atha kho ekapadantogadhānaṃ sarānaṃ sarānamādibhūtassukārassa bhavanto okāropi ‘‘sarānamādissā yuvaṇṇassā eo ṇānubandhe’’ti (4-124) na siyā, ‘‘manādyāpādīnamomaye ca ‘‘iti (3-59) okāro pana pakkhadvayepi hoteva… uttarapadassa nimittabhāvena gahitattā, pubbapakkhepi hi dve saddarūpānyevādisīyanteti hoteva pada bhedo, vakkhati hi ‘satīpi attagate bhede’ti. Nanu āvuttidhammabheda saddassupacarito bhedo, sarūpato tvabhedova, aññathā āvuttiyeva na siyā, ekassa hi vatthuno āvutti hoticcāha‘nāntarene’ccādi, aññatheti upacarito bhedo na sabhāvatoti ce, kāriyambhavatīti evi na sakkā vattunti sambandho, sabhāvato tvabhedo vāti upacārābhāvena vatthuto vijjamānabhedamavadhārayati, aññathāti yadi bhedo siyā, āvuttiyeva na siyāti etthāyamadhippāyo ‘‘yadi sabhāvatova bhedo bhinnassa pana kathamāvutti siyā’’ti, ṭhānisadisattāti ‘‘ṭhānīviyādeso’’ti paribhāsamupalakkheti.

Kiriyāyātiādīsu sahatthe tatiyā… kiriyādīhi dabbādyatthānaṃ vattu [kattu] byāpanicchāpavattito, desādīti ( ) [(hi) (potthake)] ādisaddena kālāvatthādiṃ saṅgaṇhāti, nānākārayuttameva bhinnaṃ nāma hotīti āha-‘anekappakārayutte’ti, bahuvacananiddesato vuttaṃ hotīti sambandho, tenāti yena bahuvacananiddesena sakiṃ byāpanicchā jotīyati tena karaṇabhūtena hetubhūtena vā, kamena byāpitumicchāyaṃ jātiādīnañca byāpitumicchāyanti sambandho, tattha ayañca gāmo ramaṇīyo ayañca gāmo ramaṇīyoti kamena byāpitumicchā, ettha kiñcāpi ramaṇīyaguṇena gāmadabbayogo atthi, tathāpi gāmānaṃ guṇena yogo, sabbo gāmo ramaṇīyoti bāhullena, natthi sākallena [kamena (potthake)] byāpitumiṭṭhattanti sakalabyāpanicchāyābhāvoti na dvibbacanaṃ, evamupari yojetvā attho daṭṭhabbo, sampanno yavoti sampannaguṇena yavajātiyā byāpitumicchā, ekatthā jāti, anekattha nissayā vicchā [ekatthājāti, ekamatthaṃ ñāpayissāmīti jātisaddo payujjate ane katthanissayāca vicchā, anekatthaṃ saññāpayissāmīti vicchāpayujjate-ti mahābhasse], sobhanaṃ dhavakhadiranti sobhanaguṇena dhavādidabbānaṃ byāpitumicchā, atthasaddenettha dabbādayo vattumiṭṭhāti āha-‘dabbaguṇakiriyālakkhaṇe’ti, visaddo panettha byāpanatthoti āha-‘byāpituṃ sambandhitu’nti, sāti vicchā, vattudhammoti ‘rukkhaṃrukkha’miccādikaṃ yo vadati, tassa vattuno dhammo… icchālakkhaṇassa dhammassa

tappaṭibaddhattā, saddoti rukkhamiccādiko, tassa saddassa yaṃ rūpaṃ atta bhāvo, tameva paccāsatyā ''sutānumitesu sutasambandhova balavā''ti vicchā bhikkhaññesu vattamānassa sutasseva tassa rūpassa paccāsannabhāvato dvisaṅkhyā yuttaṃ dvisaṅkhātāya saṅkhyāya 'rukkhaṃ rukkha'miccevaṃ yuttaṃ atidisīyate sutte dveiccanena, dvibbacanasseva [dvibbacanameva (potthake)] hi dvisaṅkhyāyuttatā, atha katamekavacanantassa dvibbacanaṃ, tathāhi sabbeyevetettha vicchāyaṃ dvittehyabhidhayanteti bahattā bahuvacanaṃ pappoti, ekavacanantu na sijjhati 'rukkhaṃ rukkhaṃ siñcatī'ti ekatthābhidhānabhinnasabbarukkhappatītīti kathamekavacanantassa dvibbavacanantī āsaṅkiyāha-'tatthe'ccādi, atthasāmatthiyāti 'bahuvacanantappayogehi'ccādinā vakkhamānanayena bahuvacanantappayogeneva vicchātthajotanato na tattha dvībbacanaṃ siyā, bhavitabbañca dvibbacane (na, e) kavacanattamantarena na cātthi dvibbacanāvakā soti patīti balāvagato yo-ttho, tassa atthassa aññathānupapattilakkhaṇaṃ sāmatthiyaṃ atthasāmatthiyaṃ, atthasāmatthiyā ekavacanantassa dvībbacananti sambandhā, kiriyādiyoganti kiriyāguṇādi sambandho, mantvāti byāpitumicchāyantīmassa pubbakiriyāvacanaṃ, abhisaṃharitvāti ekatokatvā. Saddassa tādisatthapaccāyakatte sāmatthiyaṃ saddasatti [saddassa]. Yugapadādhikaraṇatāyaṃ sahavacanicchāyaṃ bahuvacanappavattiyeva, na tattha dvibbacananti dassetumāha-'atoyeve'ccādi, ato yevāti bahuvacanantassa saddasattiyā vicchājotanato dvibbacanābhāvāyeva, evamaññate- 'idha pana yogapajjaṃ duvidhaṃ saddayogapajjaṃ atthayogapajjañca, tattha kiñci sātthakānaṃ saddayogapajjamatthayoga pajjaṃ na sambhavatīti, yugapadi adhikaraṇaṃ dhavādi attho yassa sodhavakhadirapalāsasaddo yugapadādhikaraṇo, tassa bhāvo tathā, tassañca sati, saddayogapajjamantarena bhinnatthānamekasaddavacanīyāna mekato papatti atthayogapajjaṃ, taṃ sahavacanicchāyanti iminā dassitanti tassaṃ sahavacanicchāyañca sati, sobhanā dhavakhadirapalāsā sobhanā rukkhāti sobhanaguṇayogepi bahuvacaneneva vicchājotanato dvibbacanābhāvoti, sobhanaṃ dhavakhadiranti pana satīpi saddayogapajje samāhārattā natthatthayogapajja [nātvayāgapajja (potthake)] nti ekavacanantattā dvittappasaṅgepi sobhanaṃ dhavakhadiranti saddānaṃ sakiṃ byāpanicchāyābhāvā na dvibbacananti heṭṭhā vuttaṃ.

Vāttikakārena ''ānupubbiye dve bhavantīti vattabba''nti (8-1-1-vā) vuttaṃ, tadāha- 'ānupubbiyepi'ccādinā, atthevānupubbiyepi vicchā tatova dvittanti paṭipādaya 'mānupubbiya'miccādinā 'atthiyeveccādino vuttivākyassa vivaraṇamāha. Gāmajātiyā tulyajātiyānaṃ disā desādibhedena bhinnānamiva gāmānaṃ, na ettha vicchā, mūlamaggaṃ vā hi mukhya mekameva… heṭṭhuddhabhāgantarābhāvenekattā, yenupariyadho bhāgāpekkhāya katamūlaggabyapadesena bhinnajātiyā mūlaggabhāgā, te bhinnajātiyā, na ca bhinnajātiyānaṃ vicchā hoti, na hi gogoti vutte (vāhīka)gatā vicchāvagamyateti ācariyajinindabuddhinā ānupubbiye vicchāyābhāvaṃ paṭipāditaṃ, taṃ vighaṭayituṃ 'yadi hi'ccādinā yaṃ vuttiyaṃ vuttaṃ, taṃ vipañcitumāha- 'yathe'ccādi, nasanniviṭṭhoti na patiṭṭhito, natthīti vuttaṃ hoti, yassūparibhāgo atthi tampi mūlanti mūla byapadesassāpekkhā katattamāha, ubhayanti mūlamaggañca, tathā aññepi mūlaggabhāgāti iminā mūlaggabhedānaṃ heṭṭhā viya gahaṇe sati bahuttamāha, pubbakathitenāti 'rukkhādīnaṃ bāhullenā'tiādinā pubbe vuttanayena, idaṃ vuttaṃ hoti ''mūlādīnaṃ bāhullena thūlādi guṇayogammantvā sattamīvibhattiyuttena mūlādisaddasahitena sabba saddena mūlādikamatthamabhisaṃharitvā sabbasmiṃ mūle thūlā sabbasmiṃ agge sukhumāti evaṃ (vattuno) byāpitumicchāyamekavacanantassa vicchāyantveva dvibbacana''nti.

Jeṭṭhānaṃ vicchāsambhave sabbakaniṭṭhassa jeṭṭhattābhāvānuppaveso na siyāti ānupubbiyamattavacanicchāyaṃ teneva dvittamabhihitaṃ 'jeṭṭhaṃ jeṭṭhamanuppavesayā'ti tenevācariyena, tadadhunā vighaṭīyati 'jeṭṭha' miccādinā, kaniṭṭhopi pavesīyatīti kaniṭṭhassapi vicchāsambhavamāha, tattha kāraṇamāha-'yatheva hi'ccādi, parassāti majjhimassāti ettha visesanaṃ, kaniṭṭhassāpi jeṭṭhabyapadesoti sambandho, yathāvuttameva samattheti 'vatticchānibandhane hi'ccādinā, vatticchādibandhaneti vattuno icchā nibandhanaṃ kāraṇamassāti samāso, vatthusabhāve vatthu tatthe, abhiniveso pavatti, nābhisambhuṇāti na pappoti.

''Sakatthe vadhāriyamāne nekasmiṃ dve bhavantīti vattabba''nti (8-1-12-vā) vāttikakārena vuttaṃ, tadāha 'sakatthe'iccādi, atthappakāraṇādyanapekkhassa padassa atthe sakatthe avadhāriyamāne ettakameveti gammamāne anekasmiṃ diyyamāne dvibbacanamiṭṭhaṃ mataṃ pāṇiniyānanti attho, ayampanesamadhippāyo 'māsakaṃ māsakaṃ imamhā kahāpaṇā bhavantānaṃ dvinnaṃ dehī tyatra dve eva māsā dātumicchitā, kahāpaṇaṃ nāma–

Cattāro vihayo guñjā, dveguñjā māsako bhave;
Dve akkhāva māsakāpañca,kkhānaṃ dharaṇamaṭṭhakaṃti.

Vuttavidhinānekamāsakasamudāyo, tattha na sabbe kahāpaṇa sambandhino māsā dānakiriyāya byāpitā, dveyevāti netthattha vicchāti yathāvuttavattabbena dvibbacana''nti, taṃ dassetvāti taṃ dvibbacanodāharaṇaṃ dassetvā, paṭipādayituṃ vicchāyameva dvittaṃ dassetuṃ… māsakaṃ māsakamiccādotvayamadhippāyo-''dehīti dānakiriyāya māssa byāpitumiṭṭhāti vicchāyamevettha dvibbacanaṃ, tathāhyato dviruttā vicchāva gamyate''ti, saddantaratoccādikaṃ kimāsaṅkiya vuttanti āha'dehī'tiādi, avadhāraṇe patīyamāneti kahāpaṇasambandhini bahumhi māsakasamudāye māsakadvayanicchaye viññāyamāne sati, avisesena sāmaññena māsānaṃ dehīti dānakiriyāya byāpanā bhāvāti sambandho, saddantaratoccādino sādhippāyamatthamabhidhātumārabhate 'padene'ccādi, ettha padenāti māsakamiccanena padena, imamhā kahāpaṇāti idamettha saddantaraṃ, katābhisaṅkharaṇassāti māsakaṃ māsakamiccevaṃ nipphāditassa, saddantaratoti iminā padantarayogo gahitoti āha-'padantarena yogato'ti ayametthādhippāyo ''dvittakaraṇakāle saddantaravacanīyassatthassānapekkhitattā māsakaṃmāsakanti avisesena māsakavicchāyaṃ dvittaṃ, tadanu pana imamhā kahāpaṇātisaddantarasambandhe sati yadi kahāpaṇasambandhya na vasesamāsakavicchā pariggayhati tadā imassa kahāpaṇassāti chaṭṭhiyā bhavitabbaṃ, imamhā kahāpaṇāti pana avadhipañcamīniddesato kahāpaṇato dvayameva gahetvā bhavantānaṃ dvinnaṃ dehīti imamhā kahāpaṇāti saddantaratovadhāraṇaṃ gamyate''ti.

''Pubbapaṭhamānamatthātisayavacanicchāyaṃ dve bhavantīti vattabba''nti (8-1-12-vā) vuttaṃ, tadāha-'pubbapaṭhamānaṃ miccādi, pubbapaṭhamānaṃ pubbapaṭhama saddānaṃ atthātisayo yo atthassa pakaṃso, tassa vacanicchāyaṃ, sabbapaṭhamabhāvasaṅkhāta atthātisayamattāva vacanicchāti na ettha vicchāti tesamadhippāyo, vikasanakiriyāya pākakiriyāyāti vuttepi vikāsakaraṇakiriyāya pākakaraṇakiriyāyāti atthasambhavato 'pubbaṃ pubbaṃ puppha'nti tyādo, pubbaṃ pubbaṃ vikasanaṃ karonti, paṭhamaṃ paṭhamaṃ vacanaṃ karontīti kiriyāvisesanavasena attho daṭṭhabbo, pubbāti matā paṭhamābhimatāti iminā pubbapaṭhamabhāvenābhimatānaṃ bahutta byāpanena vicchāsabbhāve kāraṇamāha.

''Ḍatara ḍatamānaṃ samasampadhāraṇāyamitthīnigade bhāve dve bhavantīti vattabba''nti (8-1-12-vā) vuttaṃ, ettha itthiliṅgasaddo itthiliṅgayogā itthīti vutto, nigadyateneneti nigado, itthī nigado yassa so itthinigadobhāvo, tasmiṃ itthīnigade bhāve, tadāha-ratararata mantāna'miccādi, itthiliṅgeti itthiliṅgaṃ yassa so itthiliṅgobhāvo, tasmiṃ itthiliṅge bhāve vattamānānaṃ ratararatamantānaṃ dvibbacanamabhimatanti sambandho, kasmiṃ visayeti āha-'samasampadhāraṇa visaye'ti, samena aḍḍhatādinā guṇena ime ubho aḍḍhā itvevaṃ rūpā sampadhāraṇā nirūpanā avabodho samasampadhāraṇā, sāeva visayo, tasmiṃ sati, aḍḍhatāya bahuvidhattābhāvā kiriyādiyo gābhāvā ca natthettha vicchāti tesamadhippāyo, pucchiyamānāti iminā ime ubho' iccādīnaṃ pucchāvākyataṃ dasseti.

Parabyavahārenāha-'ākhyātādīnaṃ visayatta'nti, iminā ākhyātādīnameva kiriyājotakapadabhāvena ponopuññasaṅkhātakiriyā dhammassa dhanasameva visayattaṃ dīpeti, atisayavisiṭṭhanti iminā papacatisaddepakāro pakaṃsattha jotako upasaggoti dasseti, hividhimhīti'lū-cchedane'iccasmā vidhimhi hippaccayo ''pañhapattanāvidhīsu''ti (6-9) iminā suttenāti attho, ossāti ''yuvaṇṇānameopaccaye''ti (5-82) okārassa, 'pubbeka-kattukāna'' (5-62) miccevāti evakārena paresamivāyamapyābhikkhañña paccayo ce vidhīyate, tadā papacatiiccatra viya ābhikkhañña vidhīyamānena paccayeneva ābhikkhaññatthassa pakāsitattā na dvibbacanena bhavitabbanti dasseti, yadā tu bhusaṃ punappunaṃ pacatīti vacanicchā tadāpi papacatīti bhavatyeva.

Iha imasmiṃ udāharaṇe, ābhikkhañña iccevāti iminā anukaraṇamattamevetaṃ natthetthābhikkhaññanti pāṇiniyā suttantarena dvittampaṭipādenti, natthettha tādisena vacanena payojanaṃ, ābhikkhaññeyeva dvibbacananti dasseti, evamaññate ''paṭaiccetamanukaraṇaṃ bhavana kiriyampati vattatīti [bhavanakiriyāmatī vuttīti (potthake)] kiriyādhammaṃ ponopuññamettha atthevā''ti, teneva vakkhati-'paṭapaṭā bhavatīti ābhikkhañña dvibbacana'nti, anitisminti itisadde avijjamāne, rāppaccayoti paṭhamaṃ dvitte kate pacchā rāppaccayo, rāppaccayamakatvāpi pakārantarena sādhetumāha- 'athavā' iccādi, dīgho niccanti paṭhamaṃ dvitte paṭapaṭakarotīti ṭhite

niccaṃ dīgho, paṭapaṭā karotīti ettha nipphattiṃ dassetvā idāni paṭapaṭāyatīti ettha dassetuṃ paṭapaṭāyatītiādi āraddhaṃ.

55. Syādi

Ekassa ekassa iti ṭhite pubbavibhattiyā lutte saṃhitāyañca katāyaṃ ekekassa, evaṃ matthakena matthakenāti ṭhite matthaka matthakenāti.

56. Sabbā

Aññaṃ aññanti ṭhite iminā vibhattiyā lope akārassa ‘‘tadaminā’’ (1-47) dinā okāre aññoññantipi hoti.

57. Yāva

Yāvabodhanti ‘‘yāvāvadhāraṇe’’ti (3-4) asaṅkhyasamāso.

58. Bahula

Kvaci pavatyappavatti, kvacaññaṃ kvaci vā kvaci;
Siyā bahulasaddena, vidhi sabbo yathāgamaṃti.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Paṭhamakaṇḍavaṇṇanā samattā.

2. Dutiyakaṇḍa vaṇṇanā

1. Dvedve

Avayavasambandheti syādyavayavīsamudāyena dvedveti vuttānamavayavānaṃ sambandhe, atettha vutyanukūlāya pañcikāya vā bhavitabbaṃ, pañcikānu kūlāya vuttiyā vā, na cettha dvinnamaññoññānukūlatā dissati, tathāhi vuttiyaṃ-‘ekānekatthesu vattamānato nāmasmā’ti ettakameva pakativisesanavasena vuttaṃ, pañcikāyantu tabbisesana vasena ca paccayatthavisesanavasena ca attho dassito, tadeva mubhinnannāññamaññānukūlatā dissati, tato ettha yathā dvinnamaññoññānukūlatā sampajjati, tathā byācikkhissāma ‘‘yadi panettha vutyānukūlā pañcikā bhaveyya paccayatthapakkho jahitabbo siyāti ‘te…pe… ekānekatthesu’ti ca, tena…pe… yojaniya’nti ca etesaṃ jahitabbatāya bahupāṭhavilopo āpajjati, yadi pana pañcikānukūlā vutti bhaveyya vuttiyaṃ kiñcimattaṃ pakkhipitabba mattameva siyāti bahuvilopāpatti (na) hotīti etesaṃ dvedve honti ekāne katthesu vattamānato nāmasmā’ti vuttiyā bhavitabba’’nti, evañhi sati satthantarenāpi saha ghaṭate, sutte ‘dvedvekānekesu nāmasmā’ti vuttattā ‘ekānekesū’ti idaṃ paccayavisesanaṃ vā yujjati

Pakativisesanavasena vā yadetaṃ paccayavisesanaṃ, tadā sāmatthiyā ekānekesūti pakativisesanampi labbhati, tattha sāmatthiyamattha balaṃ, tathāhyekādīsu bhavantā pakativāccānamevekattādiabyati rittaatthamattādīrūpānaṃ jotakā syādayo kathamekattādīsu vattamānato nāmasmā aññato siyunti yathāvuttanāmavisesākkhepo, tathā itthiṇādippaccayādīnampi pana pakativisesānupādānepi yato dhātvādi vāccottho natthi, sāmatthiyā tato, dhātutyādyantehi [tyādyanta vāccehi (potthake)] na honte vittipaccayā, tathā ṇādipaccayāpi… vibhatyantā vidhānato, yadetampakativisesanaṃ tadāpi sāmatthiyeneva ekattādīsu vattamānato nāmasmā tajjotanāya bhavantā syādayo kathamaññattha honti asambhavāti ekānekesu dvedveti labbhati, athavā sarūpena avuttampi sāmatthiyenekānekatthesūti gammamānaṃ vuttameva hotīti katvā‘tecā’tiādikaṃ vuttanti gahetabbaṃ, ekānekesu vattamānato nāmasmāti kimatthaṃ asatvabhūtāya kiriyāyekattādisambandhābhāvā kriyatthāca tyādīhi yevekattādīnaṃ vuttattā tyādyantehi ca na

bhaveyyunti payojanantaramāha-‘yampanā’tiādi, pañcakanāmatthassādhippetabhāvo cettha pakkhassetasseva yuttattā. Tathāhi saṅkhyākammādayo nāma vāccassa dabbassa dhammo sakattho-pasajjano ca saddo dabbeyeva vattate… dabbeyevānyanayādivohārā, tattha dabbavācinā saddena dabbadhammānamabbhantarīkaraṇanti nāyuttametaṃ nāmena pañcannamabhidhānaṃ, vibhattiyo pana jotikā, itthipaccayā ca itthiliṅgassa, tathā cāmhehi vuttaṃ sambandhacintāyaṃ–

Saddo sakatthaṃ vatvāna, padatthaṃ dabbasaññitaṃ;
Samavetaṃ vade liṅgaṃ, saṅkhyaṃ kammādikammi ceti.

Ekānekesu syādīnaṃ yathākkamaṃ dassetuṃ ‘tenā’tiādi vuttaṃ, tenāti yena pañcako nāmattho adhippeto ekādīsu ca atthesu jo-tanīyesu syādayo vidhiyissanti tena, sabbatthāti ‘aṃyo’ādīsu sabbattha, sabhāvatotyādikassāyamadhippāyo ‘‘yadyapi syādayo ekānekesu honti tathāpi ekādayo saṅkhyāya paricchinne atthe vattanti na saṅkhyāmatte, saṅkhyāya sambhavābhāvā saṅkhyeye bhavatīti na saṅkhyāpi syādīnamattho’’ti (na) kevalaṃ sakattha dabbādiyeva syādīnamattho na bhavati, api tu saṅkhyāpītyapisaddattho, anena saṅkhyā vibhatyattho catukko nāmatthotyayampakkho nirākato pañcako nāmatthoti dassane saṅkhyākammādīnaṃ vibhattiyo jotikā honti, tiko nāmatthoti dassane tu saṅkhyākammādayo vibhattivāccā honti, idāni adhippetapañcakanāmatthe sakatthādikaṃ sarūpato dassetuṃ ‘tatthā’tiādimāha, tattha sakattho visesananti sarūpādi yaṃ kiñci visesanattena vattumicchitaṃ taṃ sakattho nāmati attho, taṃ dasseti ‘sarūpajātiguṇadabbāni’ti.

Balena yassā bhinnesu, pavattante gagādīsu;
Sā jātyabhinnadhīsaddā, suttaṃ pupphesvivānvītaṃ.

Dabbādhāro tato bhinno, nimittaṃ tappatītiyā;
Bhāvābhāvasabhāvo yo, so guṇo nigguṇo mato.

Sarūpaṃ saddarūpaṃva, jātiyā yaṃ visesanaṃ;
Visesīyati yaṃkiñci, dabbaṃ taṃ samudīritaṃ.

Idāni sarūpādino visesanassa sakatthabhāvaṃ jātyādivisesassa dabbabhāvañca dassetuṃ ‘tatthā’tiādimāha, sarūpe vattate saddoti viyabhedopacārenāha-‘saddassa sarūpenā’ti, ettha pana goti jātimattavācini gosadde payutte gosaddo jātimattamāheti so jātiṃ viseseti nāma. Yaṭṭhiādisaddehi yaṭṭhiādisahacaritā upacārato gahitāti yaṭṭhiādidabbehi yaṭṭhiādisahacaritā purisā visesīyantīti āha-‘dabbampi dabbantarassa visesanabhūtambhavatī’ti, yaṭṭhiyopavesayāti yaṭṭhisaddavacanīya yaṭṭhidabbavisiṭṭhe purise pavesayāti attho, kuntepavesayāti etthāpi esevanayo, yathāvuttacatubbidhasakatthato paropi atthi sakatthoti āha-‘katthacī’tiādi, sambandhanimittoti sambandho nimittaṃ kāraṇaṃ paccayappavattiyā assa paccayassa soti samāso, ettha hi daṇḍo assa atthīti assāti sāmino purisassa saṃsaṅkhātadaṇḍādidabbena sahayo sassāmisambandho, sopi paccayassa nimittaṃ, tathā ca vakkhati-‘daṇḍapurisasambandhā daṇḍīti paccayo’ti, (kiri)yā padatthassāpi visesanattena sakatthabhāvo jātipadatthādīnaṃ vutta ṭhāneyeva vattabboti pācakoti ettha kiriyākārakasambandhasaṅkhātaṃ parābhimataṃ sakatthampi paropadesenopadisitukāmo idha sambandhasakatthassa vuttaṭṭhāneyeva kiriyāsakatthaṃ dassetuṃ ‘katthaci kiriyāpī’tiādimāha. Nāmasabhāvena viññāyamānaṃ pañcamaṃ nāmasaṅkhātamatthaṃ dabbapadatthena saṅgahetvā jātiguṇakiriyādabbānīti hi catubbidho nāmattho, nāmampi anvattharuḷhivasena duvidhaṃ pumitthinapuṃsaka liṅgavasena tividhampi catubbidhaṃ hoti… yathāvutte catubbidhe atthe namati, te vā attani nāmetīti iminā kāraṇena. sāmaññaguṇa kiriyāyadicchāvasenāññathāpi catubbidhattaṃ nāmassa vadanti, tatthāpi yadicchānāmassa dabbanāmeneva saṅgaho veditabbo, itthattaṃ esāti pasiddhimā attho, yampanātiādinā vuttamevatthaṃ sādheti ‘tatthe’ccādinā, abhidhāyakattena jotakattena, ikārantatoti munisaddato, aññathāti ikārantato na bhavati ce, atoti ādesa bhavanato phalaṃ dassitaṃ na siyāti sambandho, vuttiyaṃ ‘evaṃ kumārī kumāriyo’tiādīsu evanti yathā pulliṅge ikārantato syādīnamudāharaṇamanādesatthaṃ vuttaṃ evamitthiyampi anākārantatoti dasseti, upalakkhaṇaṃ cetaminī-nī-ū-ti-paccayantādīnaṃ, asati…pe… vacaneti iminā pāṇiniyānaṃ vibhattisaññāvidhāyakassa suttantarassa atthibhāvaṃ dasseti, ‘‘vibhattica’’ (1-4-104) iti hi tesaṃ suttaṃ, tassattho ‘syādīnaṃ tyādīnañca vibhattisaññā hotī’ti, bhavantīti anvatthavasena

vibhattisaddavacanīyāni bhavanti, so (yevattho) vibhatticcanena vibhajīyatīti vibhatti, kamme ktippaccayantoyaṃ vibhatti saddoti dasseti, kathampanetesu syādīsu vibhajīyaticcassa vākyatthāssānugamo yenevaṃ vuccaticcāsaṅkiya yena yathā ca vibhajīyati tamupadassento āha-'tathā hi'ccādi.

2. Kamme

Vuttiyaṃ kattukiriyāyāti kattusādyatāya taṃ sambandhiniyā kattukammaṭṭhāyapi duvidhāya kiriyāya, anekatthattā dhātūnaṃ karoti ettha sambandhanatthoti āha-'karīyati abhisambandhīyatī'ti, yaṃkiñci padattharūpaṃ sambajjhatīti attho, iminā cānvatthavasenevāyaṃ kammavohāro siddhoti dasseti, sabbakārakānampi pana kiriyāsambandha sabbhāvepi kiriyābhisambandhīyamānatteneva yaṃ vattumicchitaṃ tadeva kammaṃ viññeyyaṃ, kattādi kattu kiriyāyābhisambandhīyamānattepi kattādittavacanicchāyeva kammaṃ na hoti… yasmā vacanicchāyeva kārakāni bhavanti, evaṃ sabbakārakānampi kārakantarappattiyaṃ tadabhāvo yathāyogaṃ vattabbo, vākyekadesenetyanena ''dvedvekā''dino vākyassa ''kamme dutiyā''iccādino ca ekavākyattaṃ sūceti, pakaraṇassa mahāvākyarūpattā vippakaṭṭhānipi vākyāni ākaṅkhādisabhāve aññamaññasambandhānubhavanenekavākyabhāvampaṭīpajjante, vuttī hi–

''Ākaṅkhāyoggatā sattā, bījaṃ sannidhino yato;
Vippakaṭṭhāni vākyāni, mahāvākyaṃ karontyatoti.

Sāmaññenāti kammādyavisesena, pubbācariyasamaññāvasenāha 'dutiyādikā'ti, tena yadyapi tyādinopi dvinnaṃ pūraṇiyā dutiyāti sakkā voharituṃ, tathāpi syādīnaṃ dukeyeva dutiyātatiyā ruḷhīti natyādīnaṃ dukāni dutiyādisaddena gayhanti, visiṭṭhesūti kammādinā visesitesu, tividhaṃ kammanti sakasamayappasiddhiyā kammassa tividhattamāha, aññe tu sattavidhamicchanti, kathaṃ–

Nibbattivikatippatti, bhedena tividhaṃ mataṃ,
Tatthecchitatamaṃ kammaṃ, kammaṃtvaññaṃ catubbidhaṃ;
Icchitañcānicchitañca, nevicchitamanicchitaṃ,
Tathāññapubbaṃ nāññapubbanti, evamaññaṃ catubbidhanti.

Tattha icchitādīni upariyevāpi bhavissanti, tatreccādinā tividhaṃ kammaṃ sarūpato dasseti, tattha nibbattikammameke-nekadhā parikappenti, tadiha pakāsayissāma–

Satī-satī vā pakati, na yattha pariṇāminī,
Nissīyate taṃ nibbatti, kammamaññesamaññathā;
Asantaṃ jāyate yaṃ vā, yaṃ santamappakāsati,
Uppatyā-bhibyattiyā vā, tannibbattīti vuccatīti.

Ayamettha attho ''kaṭavikārassa kāsasaṅkhātā vijjamānā pakati pariṇāminī kaṭavikārampati pariṇamantī yatthappayoge na nissīyate… kaṭaṃ karotītettha kevalamatthāvagamamattassa vattumicchitattā kāseti asuyyamānattā ca, pakatiyā tu suyya mānatte vikāriyaṃ siyā, teneva kāse kaṭaṃ karoti, taṇḍule odanaṃ pacatīti dvayattho karoti pacati ca, tasmā kāse karoti taṇḍule pacatīti vikārīyati, kaṭaṃ karoti odanampacatīti nibbattī yatīti attho, asatī vā pakati avijjamānattāyeva yattha na nissīyate… [(yathā) (potthake)] ( ) saṃyogaṃ janayati vibhāgamuppādayatīti saṃyogavibhāgānaṃ kassāpi pakatiyā avikārattā saṃyogavibhāgavante hyavikateheva tesaṃ jananato, tamevambhūtamanissitapakatikaṃ avijjamāna (pakati) kaṃ vā kāriyaṃ nibbattikammaṃ nāmāti eko, aññesamaññathāti vatvā tandasseti 'asanta'miccādinā, yaṃ asantamavijjamānaṃ jāyate, tannibbattikammaṃ, yathā sukhaṃ janayati buddhimuppādayatīti, santaṃ vijjamānameva vā kevalamappakāsitapubbaṃ yaṃ uppattiyā abhibyattiyā vā pakāsati, tampi nibbattikammaṃ, yathā puttaṃ vijāyatisāmaññamabhibyañjayatī''ti, tadevaṃ kesañci matena anissitapakatikaṃ avijjamānapakatikanti duvidhaṃ nibbattikammampi aññesammatena asantaṃ jāyamānaṃ santamappakāsamānanti duvidhaṃ nibbattikammampītisabbampi aṭṭhitapubbameva jāyatītyasato jānanā na byatiriccaticcāha-'asato jananaṃ karīyatī'ti, avatthantaranti odanādino kledanādilakkhaṇamaññamavatthaṃ.

Pakatyucchedasambhūtaṃ, vikāriyaṃ kiñci kiñci tu;
Guṇantarasamuppatyā, evaṃ sā vikati dvidhā.

Kiñci vikāriyaṃ kammaṃ pakatiyā kāraṇassa ucchedena sambhūtaṃ, yathā kaṭṭhaṃ bhasmaṃ karotīti kaṭṭhassāccantaparāvatti [parāvattiyā (potthake)], kiñci pana guṇantarānamuppattiyā, yathā suvaṇṇaṃ kaṭakaṃ keyuraṃ vā karotīti evaṃ dvīdhā sā vikati hotīti attho, na vibhāvīyanteti na gamyante, sā patti'pāpīyati visayīkarīyatī'ti katvā.

Yatra kriyākato koci, viseso nāvagamyate;
Dassanā vānumānā vā, sā pattīti pakittitā.

Yattha kiriyākato kiriyāsampādito viseso atisayo koci nāvagamyate nappatīyate dassanā vā paccakkhappamāṇena anumānappamāṇena vā yathā nibbattivikatīnamatisayo paccakkhānumānā vagamanīyo, tatra hi nibbattiyaṃ visesasiddhiratipasiddhā… atthalābhākhyassa visesassāvijjamānassa kiriyākattā, vikāriye ( ) [(eva) (potthake)] tu kvaci paccakkhavisayo… kaṭṭhaṃ ḍahatīti kaṇhattādibhāvassa paccakkhenevopalabbhanato, kvacidanumānagammo… devadattaṃ roseti pasādayati veti visiṭṭhamukhavaṇṇādikāriyānumeyyattā rosādino, evaṃ yattha na visesasiddhi api tu pattimattaṃ, sā pattīti pakittitā kathitā, ādiccampassati dhammamajjhetīti ayamettha attho, kathañcarahi asantassa [santassa (potthake)] pattikammassa kiñci (akaronta)ssa kārakattaṃ, na hi kiñci akarontaṃ kārakambhavitumarahatīti uccate-

Dassanakkhamatābhāso, pagamabyattiādayo;
Visesā pattikammassa, kriyāsiddhiyamicchitā.

Atra daṭṭhuṃ sakkā iti dassane khamatā ābhāsopagamo visayattopagamo visayattopagamanaṃ byatti ceti evamādayo visesā yathāyogaṃ pattikammassa kiriyānipphattiyaṃ icchitā, tato tassa kārakattanti attho, ādiccaṃ passatīti ettha hi ādicco daṭṭhuṃ sakkā, tatova so dissati abhibyattiñcopayātīti dassanakiriyānipphādakatthenāssa kārakattamupapajjate, tathā ññatrāpyādisaddagahitavisesavasena kiriyāsiddhito kārakattaṃ veditabbaṃ, nanu vikāriyampi nibbattikammameva… tena rūpenāsatoyeva jananato, pattikammampi kiriyāsambandharūpenāsantameva pacchā tathā bhavatīti nibbattiyevāti saccaṃ-

Atthesā vatthuṭṭhiti, sukhumabuddhigocarapatītyanurodhena,
Tatra yampetaṃ ghaṭate, yathā patīti saddatthāvattānato.

Visesānupādānatoti ''kamme dutiyā''ti sāmaññena vuttattā vuttaṃ. Karīyati kaṭo, kato kaṭo ccevamādīsu tyādippabhutīhi atihitakammādinissayesupi ekattādīsu dutiyādayo papponti niyamābhāvā, tathāhi pañcake nāmatthe kaṭādivacanīyassa sambandhī kammādyattho, tyādippabhutīti anabhi hitassa saṅkhyākhyassāparassa vibhatyatthassābhidhānāya abhihitesupi kaṭādīsu kammādīsu dutiyādayo siyunti pāṇiniyā ''kamme dutiyā''ccādīsu (2-3-2) ''anabhihite''ti (2-3-1) vacanamadhikaronti, veyyattiyāyeva dutiyādīnappasaṅgepi tannissayabhūte-kattādyatthe jotanāyābhihitesu dutiyādayo siyuṃ, tike pana saṅkhyākammādayo vibhatti vacanīyā, tattha yajjapi kammādino paccayenābhidhānaṃ, tathāpyekattādayo nābhihitāti tassa saṅkhyākhyassāparassa vibhatyatthassāti dhānāya abhihitesupi kammādīsu dutiyādayo siyunti pāṇiniyā ''kamme dutiyā''ti ''anabhihite''ti vacanamadhikaronti, tamupadassento āha-'tatridaṃ siyā'tiādi, tatra tasmiṃ dutiyādi vibhattividhāne idaṃ codyaṃ siyā, kinti āha-'pañcake'iccādi, anabhihitakammādinissayesuti anabhihitā kammādayo nissayā yesamekattādīnaṃ, tesūtyattho, dutiyādayo vibhattiyo yathā siyunti jotanāyābhidhānāya cāti yujjamānavasena attho veditabbo, abhihitakammādinissayesupīti apisaddena anabhihitakammādinissayamekattādiṃ samuccinoti, āsaṅkiyāti pubbakiriyāya vuttanti aparakiriyā veditabbā, pañcake tike cā bhihitakammādinissaye sekattādīsu dutiyādippattimāsaṅkāvasena dassetvā catukkavādīnampi pakkhamubbhāviya pariharituṃ 'yadiccā'dimāha, ayantesamadhippāyo ''yadesā saṅkhyā pāṭipadikattho tappaṭipajjane kammādayo vibhattivacanīyā, tadā 'anabhihite kamme'tiādinā anabhihitaggahaṇaṃ kammādivisesānamanubhavantamanatthakaṃ… abhihite vibhattivāccābhāvato, yadā panāyaṃ pakkho 'saṅkhyā vibhattivacanīyā'ti tadā ''kamme dutiyā'' tyevamādayo niddesā visayasandassanamattāyeva veditabbā''ti, sabbathāti pañcakatikavādīnaṃ

catukkavādīnañca matavasena sabbappakārena, saddatthābyatirittatthamattoyevāti byatireko byatirittaṃ, napuṃsake bhāve kto, na vijjate byatirittaṃ byatireko bhedo yassa taṃ abyatirittaṃ, abyatibhinnanti attho, saddatthato sakatthato abyatirittaṃ atthamattaṃ atthasāmaññaṃ yassa odanādisaddassa so tathā vutto.

Kiñcāpi vuttiyaṃ tabbādiṇādisamāsehi abhihitamavuttaṃ, tathāpi tehi abhihitepyevameva daṭṭhabbanti nidassento āha-'eva'miccādi, kara-karaṇe karīyitthāti kato'kto bhāvakammesu'ti (5-56) kamme kto, satikoti ettha kītoti kammatthe ''dissantaññepi paccayā''ti (4-120) iko, kammatāgamyate kitappaccayādīnaṃ kamme vihitattā, evañca dhuhi kimekamudāharaṇaṃ dattamācariyene tyato āha-'udāharaṇa'iccādi, anabhihiteti vacanaṃ vināpīti vacanaṃ vinā evāti avadhāraṇe-apisaddo, sambhāvanevā, yadyabhihitehi vacanaṃ vināpi dutiyādīnamappavatti bhaveyya, vacanasabbhāve tu kathāyeva natthīti attho, evañca panettha dutiyādīnamabhihite pasaṅgābhāvo jānitabbo ''paccate odano, kato kaṭoccādopi yadi dutiyādayo siyuṃ paṭhamāvidhānassāvakāso na bhaveyya tato sāmatthiyānabhihiteyeva kammādo dutiyādayo sakiriyā (yaṃ tada)bhibyattiyā bhavissanti, paṭhamevatvabhihite''ti, na nuca paṭhamāyākārakamavakāso rukkho pilakkhoti [rukkho pilakkhoti kriyāpadaṃ na sūyateti vibhatyantarassappatti maññatebhassāpadīpa] kimidamuccate akārakanti yadya kārakaṃ nedampayogamarahati tato yattha visesakiriyāna massavanaṃ tattha padatthasahacaritāya sattāya patītiyā 'rukkho atthi pilakkho atthī'ti apekkhīyatīti kārakattaṃ rukkhādīna mattheveti [attheveti ññataṃ vatthuṃ paraṃ patipādayituṃ saddo payujjate ññaṇañca satoiti yatra kriyāpadantarassa appayogo tatra ussaggato sattā patītitutthīti kriyāpadānusaṅgara kattari tatiyappasaṅgaranavakāsā paṭhamā tyattho-bhassapadīpa], na ca uccaṃ nīcaṃtyadhikaraṇavācitte [vācikā] nipātassa atthītyanena natthi sambandhoti uccamatthītyādheyyasseva kattuttaṃ nādhārassātya kārakattamādhārassātyavakāso-tthi paṭhamāyāti ''paṭhamāvidhā nassāvakāso na bhaveyyā''ti yathāvutto-yaṃ hetu asiddhoti ca sakkā vattuṃ, asaṅkhyato paṭhamātyavatvā ''paṭhamāttha matte''ti (2.39) sāmaññavidhānato siddhoyeva, yaṃ hetuttānabhihitavacanamanatthakamicceva ṭhitaṃ.

Yañcāti casaddo vattabbantarasamuccaye aparampi kiñci vattabbamatthīti attho, yañca phalaṃ maññateti sambandho, yadetthāna bhihitādhikāro natthi tadā yathā 'kato kaṭo'ccatrattena kammassābhihitattā dutiyā na hoti tathā 'kaṭaṃ karoti vipulaṃ dassanīya'nti kaṭasaddato uppannāya dutiyāya (vipulādigatassa) kammassā bhihitattā vipulādīhi visesanehi dutiyā na siyā, tato tyādi tabbādiṇādisamāsehi kammassāna bhihitattamattevāti vipulādīhipi dutiyāvidhānasaṅkhātaṃ anabhihite''ti (2-3-1) anabhihita vacanassa adhikāre yañca phalaṃ cintayatīti attho, yuttassātimassa attho sambandhassāti, paccekaṃ karotyabhisambandhatāyāti 'kaṭaṃ karoti vipulaṃ karoti dassanīyaṃ karoti'ccevaṃ paccekaṃ paccekaṃ karotissābhisambandhatāyāti attho, kammatā atthīti seso, evaṃ maññate-''kaṭaṃ karomīti pavatto vipulaṃ karomī dassaniyaṃ karomīti ca pavattovāti vipulādīnampi paccekaṃ kammatā attheva, tatthekassābhidhāne parekassa sukhamavalokayantīti tadabhidhānāyapi dutiyā bhavissatī''ti, pakārantarāvatāro nācariye noparodhitoti tampi panettha dassayissāma-''kaṭasaddā uppajjamānā dutiyā kaṭajāti kammamabhihitavatī, na vipulādiguṇakammaṃ, tato tadabhidhānāya ca dutiyāyeva bhavati, athavā kaṭova kammaṃ, taṃ sāmānādhikaraṇyena vipulādīhipi dutiyā bhavissati, kaṭaṃ karoti vipulo dassanīyoti hi vuccamāne vipulādayo kattusamānādhikaraṇatāyeva patīyeyyuṃ tasmā kaṭasaddasāmānādhikaraṇyampaṭipādayatā vassamettha dutiyā karaṇīyā''ti. Nanvemiccādicodyaṃ, evanti evaṃ guṇayuttassa kammatāya sati, pappotīti kaṭa kamme-bhidhāniye (kato) ti ktappaccayassa katattā udārādito karotyabhisambandhā dutiyā pappotīti attho, evaṃ maññateccādi parihāro, avayavena kammaṃ na vadatīti sambandho, avayavenāti visuṃvisuṃ, kiñcarahīti āha-'sabhāvato sabbaṃ kammaṃ vadatī'ti. Hotu kāmaṃ udārāditopi vuttena vidhinā paṭhamā, katasaddato kā pavattatīti āha-'katasaddato pi'ccādi, antobhūto antogadho nāmassa saddassa attho yasmiṃ kammalakkhaṇattheso attho kammalakkhaṇo abhihito kathito sampanno sampajjatīti attho, nanu 'kato kaṭo'ccādo sabhāvato sabbakammavuttiyā antobhūtanāmatthavuttiyā cātthamatte hoti sabbattha paṭhamāti 'kaṭaṃ karoti uḷāraṃ sobhanaṃ dassanīya'nti kaṭāditopi uppannāya dutiyāya kammassābhihitattā uḷārādīhi paṭhamāppasaṅgo siyāti abhihitābhidhānappasaṅgopagataṃ codanaṃ manasi nidhāyāha-'kaṭādisaddo tvi'ccādi, sāmaññenāti visuṃ visuṃ kaṭādisāmaññena.

''Katturicchitatama''ntyanena (1-4-49) kattuno kiriyāya sambandhi tumiṭṭhatamaṃ tasmiṃ

icchitatame kammasaññaṃ vidhāya nibbatyādikesutīsu kammesu dutiyā vidhīyate pāṇinīyehi, icchitatamattañca tadatthattā kiriyāya, odanaṃ pacati gāvumpayo dohatityādo(hi) odanādyatthā pacanādikiriyārabbhateti odanapayādīnamicchitatamattaṃ, tadupadassento āha-'yaṃ kattu'ccādi, vibhattiṃ vidhāya dutiyābhimatāti sambandho, puna payādinipphattinimittaṃ yaṃkiñci dohanādikiriyā yuttaṃ karaṇādirūpena akathitaṃ gavādikamicchitaṃ kārakaṃ, tatthāpi ''akathitañcā''ti (1-4-51) kammasaññaṃ vidhāya teneva dutiyā vidhīyate, tadupadassetumāha-'upayujjamāne'ccādi, atra cevamakathitaniyamo kato vāttikakārena-

Pucchicibhikkhīnaṃ duhi,yācīnaṃ nimittamupayoge;
Pubbavidhimhi-kathitaṃ, brūsāsīnañca guṇāsattanti.

Upayujjate iṭṭhatthasiddhiyaṃ byāpārīyatītyupayogo-payoppabhuti, tasmiṃ, nimittaṃ gavādi, apubbavidhimhi apādānādhikaraṇādi pubbasaññā vidhānābhāve, vidhāne hi māṇavakā maggaṃ pucchati, rukkhā phalānyavacinātyādi yathārahaṃ bhavati, guṇāsattanti guṇena sattaṃ sambandhī, guṇasaddenettha padhānasādhanaṃ dhammādikaṃ vattumicchitaṃ padhānasādhanañhi kiriyāyopakārakamupakāriyaṃ padhānabhūtaṃ kiriyamapekkhiya guṇo bhavati, co-nuttasamuccaye, padhānantu dhammādino pavattiyā tadatthattā, upayujjamānañca taṃ payopabhuticeti visesanasamāsaṃ katvā upayujjamānapayoppabhutino nimittanti chaṭṭhīsamāso, pabhuti saddena gavādino gahaṇaṃ, ādisaddena gomantādino, dutiyenādi saddena adhikaraṇādino, catutthena vinayādino, vidhānanti dutiyā vidhānaṃ, dutiyāvidhānamabhimatanti yojanīyaṃ. Pāṇiniyehi ''tathā yuttañcānicchitaṃ'' (1-4-50) iccanena kammasaññaṃ vidhāya ''kamme dutiyā'' (2-3-2) tyaneneva dutiyā vidhīyate, tandassetumāha-'yene'ccādi, ''tathā yuttañcānicchita''ntīmassa attho yeneveccādipañcikāpāṭhānusārena veditabbo, yujjateti kiriyābhisambajjhate, yuttanti kiriyābhisambandhaṃ, atra tu–

Yadyabuddhyāhilaṅghādi, tadāhyādimanicchitaṃ;
Yadā lajjābhayādīhi, tadecchi tatamaṃ mataṃ.

''Tathā yuttañcānicchita''nti suttenassa pariyudāsavuttito icchitā aññamanicchitamanabhimatamitarañca, tatoyeva'gāmaṃ gacchanto rukkhamūlamupasappatī'tyatra nevicchitanānicchitassapi rukkhamūlassa kamma saññā siddhāti tattha ''kamme dutiyā''ti dutiyā vidhīyate, tandasseti'nevicchitanānicchitasmā'iccādi, rukkhamūlaṃ nevicchitaṃ pubbamanabhimatattā, nāpyanicchitaṃ appaṭikūlattā, gāmagamena hyassa tapparatā, rukkhamūlopasappanantu pasaṅgāgatanti rukkhamūlānampi kiriyābhisambandho attheva, atrāpi-

Nevicchitānicchitantu, mabuddhiyupasappane;
Mūlaṃ vissamanatthantu, tamicchitatamaṃ siyā.

Brūsāsinañcāti casaddopasaṅgahite dassetumāha-'eva'miccādi, ettha gāmadevadattagaggānamakathitasaññā, ajādayo tvicchitatamā, ādisaddena 'pattheti gāvuṃ purisaṃ dvijo'tyādayo saṅgahitā, nayatinī=pāpuṇane, vahati vaha=pāpuṇane, harati hara=haraṇe, jayatiji=jaye, sabbatthaleca ette ayādese ca rūpaṃ, daṇḍa=daṇḍane curādittā ṇimhi rūpaṃ, atha ''adhisīṭṭhāsānaṃ kammaṃ''tyādinā (1-4-46) tena tena kammasaññaṃ vidhāya 'paṭhaviṃ adhisessatī'ti ādo (tattha) tattha ''kamme dutiyā''ti (2-3-2) dutiyā vidhīyate tehi tehi sattha kārehi, sabbatthevettha lokassa kammavacanicchāti kamenetaṃññasaññāpubbakaṃ kammamupadassento āha-'adhipubba'iccādi, yāya vatticchāya dutiyā siyā tāya vatticchāya kammatā kathaṃhināmāti sambandho, neva upalabbhantīti kadācikassaci siyāti sambandho, payatitabbanti suttantaramārabbhanīyaṃ, tatthevaṃ kiṃ bhavato manasi dosadhijambhanenāti attho, dhammeti etthāpi evaṃ saddaṃ yojetvā attho veditabbo, yathā ādhāre kammavacanicchā, tathehāpi ādhāravacanicchāti attho, tenevāha-'dhammeti ādhāravacanicchā'ti, dhamme abhinivisateti sambandho, evaṃsaddasamānatthattā tathā saddassa tadatthānusāreneva viññāyatīti tathāsaddassa attho visuṃ na vutto, pānañca ācāroca pānācāraṃ, taṃpānācāramassa ādhārassa tasmiṃ tappānācāre, pānatthācāratthadhātusambandhī yo nadyādi ko ādhāro so pānācāravāyevāti āha-'pānatthācāratthānaṃ dhātūnamādhāre'ti, kesañcīti aniyamena kesañci saddasatthakārānaṃ, etthāti etasmiṃ ādhāravacanicchāpakkhe, patiparīhi bhāgecetyavasiddhāti iminā patisaddassa dhātunā

ayuttataṃ dasseti… yadi yujjeyya chaṭṭhiyābhāvā, tenāha-‘yadātvi’ccādi, vuttiyaṃ tenāti tasaddena, apisaddopasaṅgahitaṃ tatiyampi gahetvā vācāti bahuvacananiddeso.

3. Kāla

Yadā kāladdhānamiccādinā‘māsamāsate kosaṃ sayati’ccādo akammakehipi yoge kālabhāvaddhadesānaṃ parehi kammattamanuññātanti ca, yadātviccādinā tu kiriyāva sabbenasabbaṃ na sūyati, tathā sati kuto ca kammattanti teheva vuttantī ca dasseti, gamma mānakiriyāyogopi na nissito… māsamāsateccādīsu āsanādi [āsanādīsu (potthake)] kiriyānaṃ māsādiyogo viya kalyāṇittaguṇādiyogo ca lokassa patītipathamupayātīti, na sijjhatīti kiriyā na honti guṇadabbānīti kiriyāsambandhābhāvā kammattābhāvoti na sijjhati, guḷena missā dhānā bhajjitayavā guḷadhānā. Ajjhayanakiriyāya pabbatena ca māsakosānaṃ sākallena sambandhābhāvā accantasaṃyogābhāvoti māsassātiādīsu na dutiyā. Pubbaṇhe samayanti iminā pubbaṇhe samayoti sattamīāmādisamāsaṃ dasseti, accanta mevāti iminā samayassa sākallena viharaṇakiriyāya sambandhamāha, yaṃsamayaṃ karuṇāvihārena vihāsi, taṃ ekaṃsamayanti sambandho, upasaṅkamanakiriyāyaccantameva yuttoti iminā nivāsanaviharaṇa kiriyāhipi pubbaṇhasamayādīnamaccantameva yuttataṃ upalakkheti, pakārantarenāpi siddhiyamāsaṅkamubbhāvayati ‘yadā tvi’ccādinā, vibhattiyā vipallāso yathāpakatamatikkamma aññathā bhavanaṃ, idha pana sattami yampattāyaṃ sattamyatthe bāhulakena ‘‘kamme dutiyā’’cceva dutiyāppatti.

Tatiyābhimatāti ‘‘apavagge tatiyā’’ti (2-3-6) vacanena pāṇiniyānampapañcattamabhimatā, kathampana kāladdhānaṃ karaṇattamiccāsaṅkiya karaṇattamesampaṭipādento āha-‘tathāpi’ccādi, tathāpīti vuttakkamena karaṇattasambhavā tatiyāya vijjamānāyapi, siyāti tatiyā siyā, tañcāti taṃ karaṇañca. Kārakamajjheti ettha chaṭṭhī samāso kārakasaddena ca sattikārakaṃ gahitanti (āha) ‘dvinnaṃ kattusattīnaṃ majjhe’ti, abhinnassāpi hi ekassa devadattādikattuno bhinnānaṃ taṃsamavetānaṃ kattusattīnaṃ majjhe kāladdhānāni, sattibhedameva byañjayamāha-‘tathāhi’ccādi, ekatthāti ekasmiṃ devadatte, dvīhetīte (bhuñjikriyā) sādhananti sambandho, dvinnaṃ ahānaṃ samāhāro dvīhaṃ tasmiṃ. Isumasatīti vā, isumhi āso asseti vā nipphannena issāsasaddena gammamānaṃ kiriyaṃ dasseti ‘isvasane’ti, nanviccādi codyaṃ, dhanupañcasataṃ koso, evamaññateccādi parihāro, chaṭṭhiyāsampattāyanti kosassekadeseti evaṃ chaṭṭhiyā sampattāyaṃ, muttasaṃsayenedaṃ samānanti mutto saṃsayo yasmiṃ avadhyādo tenetaṃ tulyanti attho. Vuttiyaṃ abhimatāti ‘‘sattamī pañcamiyo kārakamajjhe’’ti (2-3-7) vacanena sattamīpañcamiyo papañcattamabhimatā, dvīhe bhuñjissatīti dvīsu divasesu gatesu bhuñjissatīti attho, ‘‘yabbhāvo bhāvalakkhaṇa’’nti (2-36) sattamī, sakasakakārakavacanicchāyevāti hi idaṃ bāhullaṃ nissāya vuttaṃ, dvīhā bhuñjissati kosā vijjhatīti dvīhā nikkhamma bhuñjissati, kosā nikkhamma ṭhitaṃ lakkhaṃ vijjhati upāttavisayo-yamavadhi, kose vijjhatīti kose ṭhitaṃ lakkhaṃ vijjhatīti attho.

4. Gati

Katacatthasamāsāti kato catthasamāso yesu te tathā vuttā, aññapadatthavuttayoti aññapadatthe vutti yesanti byadhikaraṇaññapadatthasamāso, cattasamāse gatyādīnaṃ visuṃvisuṃ padhānattā tehi paraṃ payujjamāno atthasaddo gatyādīhi paccekamabhisambajjhatīti maññate, atha sutte ‘payojje’iccetāvatyuccamāne payojjo sayaṃ kattāti kathaṃ viññāyati yena ‘payojje kattarī’ti vivaraṇaṃ katamiccāsaṅkiyāha-‘gatyādyattha’miccādi, ādisaddena bodhā dīnaṃ gahaṇaṃ, takkiriyāsamatthovāti tassā gatyādikāya kiriyāya samattho eva niyujjateti sambandho, kiriyākaraṇe samattho nāma kattāvāti āha-‘soca kattā’ti. Dutiyāya siddhāyāti vakkhamānanayena payojjassa kattuno kammattasiddhiyā ‘‘kamme dutiyā’’ti sutteneva kamme dutiyāya siddhāya. Kiṃ lakkhaṇo-yaṃ niyamo yadatthami damārabhīyaticcāha-‘gatyādyatthāna’miccādi, paccudāharīyissate ‘etesameve’ccādinā, tathācābbhupagame, payojjo kattā na kammaṃ tyabbhupagamma payojje kattarī’ti vivaritanti attho, sāmatthiyampanaiccādinā sāmatthiyasarūpamāha, gati ādyatthānanti padacchedo, niyujjamāno payojakabyāpārasaṅkhātāya kiriyāya sambandhīyamānattā kammabhūtova bhavatīti attho, ayametthādhippāyo ‘‘gamanādikiriyāya sādhanattā yadipi payojjo kattā, tathāpi so payojakena gamanādīsu byāpāriyamāno payojakassa byāpāralakkhaṇāya kiriyāya sambandhīyamāno yadi kammaṃ na hoti aññathā kiṃ hotīti aññathānupapattilakkhaṇena sāmatthiyena kammabhūtova

hotī''ti [(attho) (potthake)] ( ), patīyateti iminā patītivasenevāssa kammatā, sabhāvato tu payojjo kattāvātipi ñāpeti, payojakoti sabbattha devadattādiko viññeyyo, atthagahaṇassāti ''saddākammakabhajjādīna''nti avatvā ''saddatthākammakabhajjādīna''nti atthaggahaṇassa, bodhatthassa udāharaṇanti seso, nanu vacanappayojanaṃ dassayatā vacanamevopadassiya pañho kātabbo, atha 'etesamevā'tyavijjamāneneva kathaṃ tyāsaṅkiyāha 'etesameve'ccādi, heṭṭhā vuttakkamena niyamatthattā vacanassa evakāro labbhati, sambandhivacanattā etasaddassa tena yathāpaṭhitā gatyādayova visessabhūtā saṅkhepena parāmasīyantīti ete samevāti katanti maññate [evosañcāti maññate (potthake)], (gacchati devadattoti…pe… nahotīti) iminā imamatthañca joteti ''yadipi kiriyābhisambandhā payojjassa viya kattunopi kammattampasajjati, tathāpi payojjeti vuttattā kattari devadatte dutiyā nappasajjatī''ti, abhimatāti ''gatibuddhyā''di (1-4-52) suttena payojjassa kattuno kammasaññaṃ vidhāya tasmiṃ payojjedutiyābhimatā, carahisaddo pucchāyaṃ, payojetīti asmiṃ uddese tadā kathaṃ bhavitabbanti sesoti yadācarahiccādivākyassāvasāne payojetīti asmiṃ uddese vacanasamīpe'tadā kathambhavitabba'nti pāṭhaseso hotīti attho veditabbo, yāvatāti tatiyantapaṭīrūpako nipāto, yasmā dattho vattate, yasmā dutiyā pappoti tasmā 'yaññadattene'ti bhavitabbanti sambandho.

5. Harā

Niyameneccādinā vacanārambhassa payojanamāha, sāpi tatiyāpi [dutiyāpiti vattabba] yadātviccādinā harati nāhāratthe [naharatyatthe (potthake)] tipi viññāpeti, ubhayatthāti dutiyāya pattāya appattāya ca, vibhāsā vikappoti attho, kāretikara-karaṇe, lettāyādesātilatta ettaayādessa, vada-vacane, abhivadanamabhivādo taṃ karotīti ''dhātvatthenāmasmī''ti (5-12) imhi nāmadhātu 'abhivādi'tisutte niddiṭṭhoti āha-'abhivādismā'iccādi.

6. Nakhā

Khādayati ādayati khāda, ada=bhakkhaṇe, avhāpayati vhe=avhāne āpubbo, ''payojakabyāpāre ṇāpice''ti (5-16) ṇāpimhi pubbasaralopo, kandayati kanda=avhānarodanesu.

''Vahissāniyantuke''ti gaṇasutte ayamettho ''vahissadhātussa payojje kattari niyanturahite dutiyā na bhavatī''ti, niyantā sārathi kiriyāsiddhiṃ niyāmakoti vatvā tameva pakāsetumāha-'kiriyaṅga'miccādi, kiriyaṅga kiriyopakaraṇabhūtaṃ balī baddādiṃ kiriyākāraṇaṃ, niyametvāti ekasmiṃ karaṇīye kiriyā visaye patiṭṭhapetvā, vāhayati bhāraṃ devadattenetyatra hi devadatto paññavā puriso niyantāramantareneva bhāraṃ vahatītyaniyantuko kattā, vāhayati bhāraṃ balībadde iccatra tu balībaddā niyantā ramantarena na vahantīti saniyantukā.

''Bhikkhissāhiṃsāya''nti gaṇasuttassāyamattho ''bhakkhissāhiṃsatthassa payojje kattari dutiyā na bhavatī''ti, atha kathamettha hiṃsatthatā bhakkhissa hiṃsā hi cetanāvati sambhavati, na cetthasassaṃ cetanāvantanti āha-'sabbe'iccādi, sabbeti rukkhādayo, bhāvā padatthā, idāni sabbadassanānukūlahiṃsatthatamupadassetumāha-'yadive'ccādi, nanu buddhavacana nissitamidaṃ byākaraṇaṃ, tathā sati sammatameve-ttho-padassetvā gantabbaṃ kinnāmāññadassanopagātādhirenāti tuṇhī hoti nikkāraṇissā [nikkammissā (potthake)] bhavato-pāyoti viññāyati, paratthānubaddhakicchaṃ pana mahāpuññapaññā na kiñci viya maññanti, hoti (hi) etena parattho ''matantarepi siddhi sissānaṃ, taṃtaṃ mataññuno vā kadāci karahaci yadidamavalokeyyuṃ te cetthāvatāraṃ [cetthakāraṃ (potthake)] labheyyuṃ etādiso ca paññavā paṭiladdhabuddhavacanappasādo'ti tadavatārena ca buddhe bhagavati kamena daḷhaṃ pasādaṃ paṭilabheyyu''nti, evamevaṃ tattha tattha taṃtaṃbyākaraṇodāharaṇappasaṅgepi tadanusāreneva tantaṃpayojanaṃ veditabbaṃ, na niratthakakathāpasuto-yamācariyoti.

Duhādīnaṃ tyevamādo amhākamparamagurunā ratanamatipañcikālaṅkārādikārena nānākārasāratthavedaveditu [vedāvedita (potthake)] mahāpaññāpāṭavānaṃ paññavantānaṃ sāminā mahāsāminā sambuddhasāsanaratanavaropakārakena 'idamettha vicāraṇīyaṃ'tyabhidhāya nānāmatantaramākaḍḍhiya bahuṃ sampaveditamatthi, mayampanettha ācariyenādhippetamattamevālamba atthampa kāsayissāma. Satyapyanekadassanabhede siṭṭhappayogānusārena yattha padhānekammanityādippabhutayodissanti, yatra tvappadhānetyādī,

yatrobhayatrapi, taṃsabbamiha bhassakārādyanumatakkamena paṭipādayamāha-duhādīna’miccādi, etthādisaddo pakāravācī, tena yācippabhutayo gayhanti, kammadvayayuttānanti niddhāraṇe chaṭṭhī, tena kammadvayayuttānaṃ majjhe duhādīnamappadhānepi gavādo kamme tyādippabhutayoti yojanā. Iccāditiādisaddena ‘avarundhati vajaṃ gāvaṃ avarundhīyate vajaṃ go’iccādīnaṃ pariggaho, gamanādyatthāna mityādisaddena bodhatthādīnaṃ gahaṇaṃ. Gamīyate gāmo devadattanti ettha kathaṃ payojjattasambhavoti āha-‘purise’ccādi, yajjapi gāmo tuṇhī hoti nibyāpārattā purisova tu gamanakiriyaṃ nipphādeti, tathāpi purisassa gamanakiriyāya yaṃphalappattilakkhaṇaṃ, tamubhinnampi gāmapurisānaṃ samānanti purisa kiriyātulyaphalattā gāmopi gamanakiriyāya kattubyapadese kāraṇaṃ bhavatīti adhippāyo, tathāhi gāmaṃ gacchanto koci gāme āsanne sati vadati ‘āgato gāmo patto gāmo’ti, atoññesanti ye kammadvayayuttā duhādayo gamanādyatthācodāhaṭā, etehi aññesaṃ, padhāne kammebhi ajādimhi padhāne kamme, padhānattampana ajādīnaṃ kiriyāya payojanattā, ajādyatthā hyānayanakiriyārabhyate. Ayampanettha saṅgaho-

‘‘Duhi yāci rudhi pucchi, bhikkhi ci bruvi sāsi ca;
Ji daṇḍi patthi manthī ca, dhātū honti duhādayo.

Gatyādisuttapaṭṭhitā, gatyādyatthā bhavanti te;
Nīvahaharakasāca, nīvahādī bhavanti te.

Dvikammakesu cetesu, appadhāne duhādinaṃ;
Tyādippabhutayo honti, padhāne nīvahādinaṃ;
Ubhayattha payogānu, sārā gatyatthaādinaṃ’’ti.

Payogo pana sambandhacintāyamiha ca vuttānusārena sabbathā viññeyyā.

7. Dhyādi

Pubbe kiriyānissayena [kārakanissayena (potthake)] dutiyāya vihitattā āha ‘idāni’ccādi, dhisaddassa atthappadhāna niddesena vā ādisaddena vā ‘hā devadatta’ntipi hoti, hā devadattadukkhanti tu dukkhena yogā devadattena na yutto hotīti paṭhamāvāmantaṇe. Nanuca antarāsaddena yoge yathārājagahanālandāhi dutiyā [(tathā)] antarā ca rājagahaṃ antarā ca nā landa (nti tathā) antarāmaggeti ettha maggatopi [antarāmaggatopi] kasmā na dutiyāti tenāyogā, yesañhi taṃmajjhaṃ te tena yujjantīti tehiyeva dutiyā, athavābbhupagatepi taṃyoge taṃsambandhīyeva maggoti mukhyattā tato [sabbassa (potthake)] na dutiyā, atrāpi chaṭṭhīyeva pappoti antarā tañca mañca kamaṇḍaluiti, tava mama majjhe kamaṇḍalutyattho, atha kamaṇḍalusaddato dutiyā kasmā na bhavati satīpyantarena yoge tassa padhānattā, tathāhi kamaṇḍaluno sakatthā pavatti, tumhamhānantu paratthā-kamaṇḍaluvisesanattena tesaṃ pavattattā, tatra kamaṇḍaluno sakatthe vattamānattā padhānattenāvatattā pāṭipadikato accutattā parattā paṭhameva bhavatīti jīnindabuddhinyāsa. Nindādi lakkhaṇassa sambandhassa sabbhāvā sabbattha sambandhachaṭṭhiyā sampattāyaṃ vacanaṃ, ākatigaṇo-yaṃ.

8. Lakkhaṇi

Lakkhaṇādīsvatthesuti nāmassā [kassā (potthake)] yamatthaniddesoti āha ‘abhināyo yutto’ccādi, tenāti abhinā yuttassātthaniddesa kāraṇena, lakkhaṇasaddena hetu vattumicchitoti āha-‘tatthe’ccādi, duvidho hetu, vuttañhi subodhālaṅkāre ‘‘janako ñāpako ceti, duvidhā hetavo siyu’’nti (252), samupalakkhayatīti samupalakkhaṇaṃ, saṅketamattaṃ ñāpakaṃ, na tu janakaṃ, saṅketopi lakkhaṇamuccate lakkhīyate kāriyamānenāti katvā, janakassāpyatra lakkhaṇattena gahaṇe payojanaṃ ‘‘anunā’’ (2-10) iccatra daṭṭhabbaṃ. Kañcipakāranti iminā itthaṃsaddassa atthaṃ vadati. Pattoti iminā bhūtasaddassa, ettha hi bhūdhātu pattiyaṃ vattate, rukkholakkhaṇanti rukkho ñāpakahetūti attho… rukkhena vijjuyā ñāpīyamānattā, ācariyajinindabuddhi pana aññathā vaṇṇayati, tassedaṃ mataṃ-

Kriyāya jotako nāyaṃ, sambandhassa na vācako;

Nāpi kriyantarāpekkhī, sambandhassa tu bhedakoti.

Ayamettha attho ‘‘ayamabhi abhinandatityādīsu viya kiriyāya jotako na hoti, chaṭṭhī viya sambandhassa vācako na hoti, nikkosambītyatra gamanakiriyāpekkhī nisaddo viya nāpi kiriyantarā pekkhī, kiñcarahi sambandhassa tu bhedako visesako bhavatī’’ti tamupadassetumāha-‘aññe tvi’ccādi, ettha itisaddo nidassane, rukkhampatvā vijjotate itievaṃ pattikiriyāya patvātivuttarukkhapāpanakiriyāya janitoti attho, tathāhi rukkhassa vijjuyā pāpanābhāve vijjuyā lakkhiyāya tallaṇassa ca rukkhassa yo lakkhiyalakkhaṇabhāvo sambandho, so kena sampādito bhaveyya, nanu sambandhe abhinā jotīyamāne rukkhassa lakkhaṇavuttitā kathaṃ jotīyatīti āha-‘lakkhaṇatthoca visayabhāvenā’ti, tathācetyādinā tasmiṃ pakkhe sambhāvitaṃ dosamubbhāvayati, tatrāya miccādinā yathāvuttadosaparihārāya parehevābhidhīyamānamparihāramāha, parihāropadassanenāssāpi pakkhassāduṭṭhatākhyāpanenesopi pakkho-bbhupagatotyavaseyo, atoyevupari yathāvutta pakkhanissayeneva byākhyāyate, devadattassa sādhuttasaṅkhātaitthampakārappattiyā visayabhāvenāvaṭṭhitā mātā tattha vattati nāmāti āha-‘mātuyā’tiādi, mātā ca itthambhūte pavattā visaya bhāvena devadatto ca tattha visayībhāvena, tesañca visayavisayībhāvalakkhaṇo sambandho itthampattilakkhaṇāya kiriyāya jāto, so mātusambandho hoti kāraṇavasena, socātinā jotīyatīti mātu tenābhinā yogoti āha-‘yvāya’ccādi, mātusambandhoiti yojanā, itthampattiyāti itthampattilakkhaṇāya kiriyāya karaṇabhūtāya, evaṃ maññate ‘‘kiñcāpi so sambandho devadattenāpyavinābhāvīti tassa sobhinā jotīyate, tathāpi mātusambandhobhinā jotīyatīti ‘mātu tena yogo’ti ca (vuccati)… saddasattiyā taggatāyeva dutiyāya ubhayagatassāpi sambandhassa jotanato’’ti rukkho rukkho tiṭṭhatīti sambandho, ṭhitimpaṭiccāti ṭhitinnissāya esaṃ rukkhānaṃ yo ca sambandhoti yojanā, rukkhānanti iminā rukkhā kiriyāya pare sambandhinoti ñāpeti, ṭhitimpaṭiccāti iminā pana tiṭṭhatisaddavacanīyā sādhyarūpā ṭhitikiriyā rukkhato pare sambandhīti, acetanānaṃ rukkhānamapekkhāvirahepi lokampatītivasena ‘pipatīsā’dīnaṃ viññāyamānattā viññāyamānaṭhānāpekkhaṇakiriyāyasādhyasādhanalakkhaṇo sambandho jātoti viññeyyaṃ, so ca rukkhasambandho-bhinā jotīyatīti āha-‘so’tiādi, dvibbacaneneva jotanīyāti vicchātthe vuttimatte satīpi vibhattiyā [vicchatthe vutkimattetyādivacanaṃ vicāreretabbaṃvitattiyā abisaddassaca vicchatthe vuttiyā abhāvā, lakkhaṇitthambhūti hi pakativisesanaṃ] jotetumasamatthattā vicchāya jotanāya dvibbavacanaṃ kattabbamevāti adhippāyo.

9. Pati

Upādiyamānoti abbhupagammamāno, yadi pana upādiyamāno bhāgo, anupādiyamāno kathanti āha-‘yo panā’tiādi, tagarakuṭṭhā gandhabbavisesā, mamābhajatīti mamaṃ ābhajati, mama koṭṭhāso hotīti adhippāyo.

10. Anu

Natulakkhaṇanti saccakiriyā vuṭṭhiyā hetu hoti, na tu saṅketoti attho, hetuttā lakkhaṇattābhāve saccakiriyāya kathaṃ lakkhaṇe dutiyāti hetuttepi lakkhaṇattamassa sādhento sādhammapayogenānvayamāha-‘yaṃ sakimpi’ccādi, ettha hi lakkhaṇaṃ sacca kiriyāti paṭiññā, [pakkho (potthake)] sakimpi nimittatāya kappanattāti hetu, yaṃ sakimpi nimittatāya kappate tampi lakkhaṇaṃ bhavati, yathā’api bhavaṃ kamaṇḍalupāṇiṃ sissamaddakkhī’ti sādhammapayogenānvayo daṭṭhabbo, kappateti samatthoti attho, kamaṇḍalu pāṇimhi asseti kamaṇḍalupāṇī, apīti pañhe, kadāci kenaci kamaṇḍalupāṇīsisso diṭṭho so tameva dassanaṃ lakkhaṇaṃ katvā pucchati ‘api’tyādinā, atha yathā vuttena hetunopi lakkhaṇattamattu tathāpi paravippaṭisedhena hetumhi tatiyā kasmā na siyāti codayamāha ‘na nvevampi’ccādi, pubbavippaṭisedhenāti apavādapubbavippaṭisedhena, tathāhi chaṭṭhiyā pavādo hoti hetumhi tatiyāvidhi… sambandhachaṭṭhiyā pattāya hetutatiyāvidhānato upapadavibhattividhipi chaṭṭhiyāpavādo… sambandhavisesābhibyattihetunopapadena yoge tasmiṃyeva sambandhe vidhānato, tattha hetutatiyāvakāso ‘dhanena kula’nti, upapadavibhattiyāvakāso ‘rukkhamanuvijjotate’ti, saccakiriyamanu pāvassīti tu hetumhi lakkhaṇe-pavādavippaṭisedhe sati pubbavippaṭisedhena dutiyā bhavati.

11. Saha

Sahatthe-nuno vattane pabbatena yogo kathanti āha‘pabbatene’ccādi.

12. Hīne

Visayabhāvenātiādinā hīnattheti visayasattamittamāha, vijānanappakāramāha-‘hīne’ccādi, tenāti anunā, kathaṃ tena yuttattaṃ ukkaṭṭhassāti hīnukkaṭṭhasambandhamukhena vibhāvento’tatthā’tiādimāha, tatthāti hīneccādinā vutte tasmiṃ, yatoti ukkaṭṭhasāriputtādiko, hīnoti paññavattādi(to nikkaṭṭho, so sāriputtādiko ukkaṭṭho) hīnatthavisayo jāyate… tabbisaye tassa ukkaṭṭhatā pattito, hīnukkaṭṭhasambandho pana atisāyanādikāya kāyaci kiriyāya katoti daṭṭhabbaṃ.

14. Satta

Kintaṃ ādhikyamiccāha- ‘adhikādhikīsambandho’ti, adhiko assa atthīti adhikī=khārī, athādhikīvinimutte adhikādhikisambandho kathamavasīyate nahyatrādhikī koci sūyaticcāha- ‘navine’ccādi, iti saddo hetumhi yathāvuttasambandhasādhano, tadopasaddenayogoti tadā upasaddenādhikinoyogoti attho. Dviṭṭhattā sambandhassa adhikassāpyupasaddena yogā tatopi kasmā na sattamītyāha-‘adhikamhātvi’ccādi, yathā ekāyeva vibhattiyā ubhayagatassāpi sambandhassa jotitattā vijjusaṅkhātalakkhiyā sattamyabhāvo, evamidhā pīti pubbe vuttasamādhimatidisanto āha- ‘lakkhitā viya sattamya bhāvo’ti, ‘‘māṇikā caturodoṇā, khāritthī catumāṇikā’’.

15. Sāmi

Kintaṃ sāmittamiccāha-‘sassāmisambandho’ti, kāya kiriyāya janitoti āha-‘paripālanādikiriyāya janito’ti, tañcāti sāmittāpekkho napuṃsakaniddeso, sambandhassānekavidhattā āha‘sabbattha sambandhe’ti, ākhyāyatetīmassa attho vidhīyate ñāpīyateti, diṭṭhanto-panītottho sukhena paṭipattuṃ sakkāti pasiddhamanuvadiyamānamappasiddhañca vidhīyamānaṃ diṭṭhantamāha-‘yathā yo kuṇḍalī so devadatto’ti, kuṇḍalittampasiddhaṃ, devadattattamappasiddhamiccāha- ‘kuṇḍalittānuvādene’ccādi. Yathevobhayādhiṭṭhānattepyupasajjanatova chaṭṭhī ‘rañño puriso’ti, na visessato ‘purisassa rājā’ti, tathā sambandhābhibyañjanakenādhinā yogepi visesanatova bhavati, nāññatoti āha-‘tatthā’tiādi. Byatirekamāpādīyatīti kārakachakkato byatirittattā sambandho byatireko taṃ āpādīyati pāpīyatīti attho, ubhayatoti saṃto sāmito ca, adhibrahmadatte pañcālāti brahmadattassa pañcālā santakā [sāmino (potthake)] ti attho, santakā [sāmino (potthake)] hi pañcālā, na sāmi [nasaṃ (potthake)], adhipañcālesu brahmadattoti pañcālānaṃ brahmadatto sāmītyattho.

16. Kattu

Kiṃ lakkhaṇo-yaṃ kattāiccāha-‘kattari’ccādi, gacchati devadattoccādo kattari patiṭṭhitaṃ, pacatyodanaṃ devadattoccādo kamme patiṭṭhitaṃ kiriyaṃ karotīti sambandho, karotīti ca iminā anvattha byapadesova siddho-yaṃ kattu vohāroti ñāpeti, kenaci payujjamānopi sake kamme sayameva padhānattamanubhavatīti‘payutto vā padhānabhāvenā’ti vuttaṃ hoti cettha-

Padhānatāya yo kattu, kammaṭṭhaṃ kurute kriyaṃ;
Sā kattā nāmappayutto, payutto vātyayaṃ dvidhāti.

Tattha purisena katanti appayutto, purisena karoti devadattoti payutto, nanu kiriyā-yamabyavadhānena karaṇādhikaraṇe heva sādhyate kattārā tu dūraṭṭhena, tathāsati kathamanekasādhanasādhanīyaṃ kiriyaṃ kattāva karoti mukhyabhāvenāparetvamukhyabhāvenāti vuccate-

Kattutoññesamubbhūtyā, vivittālocanādinā [vavivekeca dassanāti vākyapadīye, pavivekeca kārakantharāmabhāvedissabhe kattarikriyā atthi bhavati vijjaticcādo titaṭīkā, tatiyapāthānaṃpāta 100, naṃpāta 243];
Dūrādapyupakāritte, kattu vāttappadhānatā.

Ayamettha attho ‘‘kattuno sakāsā aññesaṃ karaṇādīnaṃ ubbhūtyā sambhavenaca, tathāhi pasiddhakaraṇasabhāvopi pharasu kattāyattavuttitāyādhikaraṇambha vati‘pharasumhi ṭhapetvā chindatī’ti, vivittassa karaṇādīhi puthabbhūtassa, kattuno kiriyāya ālocanena dassanena ca ‘devadatto atthi bhavati vijjatī’ti [vuthabbhūtassānena ālocanena dassanenaca kattunodevadattenadevadattaṃ bhavati vijjatīti (potthake)], ādisaddena karaṇādino (tadadhīna) pavattiādīnaṃ gahaṇaṃ, iminā kāraṇena dūrato upakārittepi kattuyeva sappadhānatā siyā’’ti, punapi-

Thālyādīnantu kattuttaṃ, hotevācetanānapi;
Yato saddassa vutyatthe, micchātyāsena-nādinā.

Ayamettha attho ‘‘acetanānampi thālīasiādīnaṃ kattuttambhavati yathāvaṇṇitasappadhānattanimittābhāvepi, kasmāti ce yato kāraṇā atthe attano abhidheyyesaddassa vutti paṭipatti anādinā micchābhyāsenabhavati tasmā thālyādīnantiādi pakataṃ, kiṃ vuttaṃ hoti ‘‘aññathā saddattho, aññathā sabhāvattho, na hi saddo bāhye vatthumhi byāpāramāpajjati, tathāhi–

Aññathe vāggi saṃsaggā, dāhaṃ daḍḍhoti maññati;
Aññathā dāhasaddena, dāhattho sampatīyate.

Bāhyapadatthassa sabhāvo viya hutvā micchābhyāsena anādinā pana pavattena bāhye vatthūni avijjamānena karaṇabhūtena thālyādīnaṃ kattuttaṃ hotī’’ti. Atha ca pana–

Vatticchādo pavattehi, sappadhānatta hetuhi;
Kattudhammehi vuttehi, kattā saddāva ñāyate.
Ekassāmukhyavatthāhi, bhedena parikappane;
Kammattaṃ karaṇattañca, kattuttaṃ copajāyate.

Vuttehīti ‘kattutoññesamubbhūtyā’ccādinā, saddāvāti sadde tedhammā hontu vā mā vā kattusambandhiyathāvuttadhammavacanicchāya saddatova kattā patīyate, niyamena na vatthutoti attho, amukhyā vatthāhīti buddhiyā tadākāratāya pariṇāmāvatthāhi, hantyatta nāvattānanti ekassevāttano kammattādi jāyate, atoyevāccantamasantopi aṅkuro jananakiriyāya kattā bhavati ‘aṅkuro jāyate’ti, vuttaṃ hi–

Purāsañjanito [purāsañjātito] bhāvā, buddhayavatthāni bandhano;
Avasiṭṭho satāññena, kattā bhavati jātiyāiti.

Satā aññena devadattādinā.

Kintaṃ karaṇaṃ nāmāti āha-‘yo panā’tiādi, yoti yo padattho, iminā idaṃ dīpeti ‘‘karaṇabyapadesāya suttantarābhāvepi karotyaneneti karaṇantyanvatthato pasiddho-yaṃ karaṇavohāro’’ti, atredaṃ paṭibhānaṃ–

Yaṃ vattumicchitaṃ kattu, kriyāyaccantasādhanaṃ;
Karaṇantaṃ dvidhā hoti, bāhyabbhantarabhedatoti.

Tattha yaṃvattumicchitaṃtyādinā idaṃ dasseti-‘‘na vatthuto kiñci karaṇaṃ nāma atthi, vacanicchāvasena pana pasiddhakaraṇānampi pharasuādīnaṃ ‘pharasu chindati, pharasumhi chindatī’ti kattuadhikaraṇattassapi, pasiddhādhikaraṇānampi tadanuttādivisesasambhave thālyā pacatī’ti karaṇattassapi dassanato vacanicchātoyeva karaṇaṃ kārakaṃ viññeyya’’nti, tañca duvidhanti āha-‘dvidhā hotī’tiādi, tattha asinā chindatīti bāhyaṃ, cakkhunā passatītyabbhantaraṃ. Kiriyānimittattā kārakanti iminā kārakasaddassa nimittapariyāyattamāha. Pakati yābhirūpoccādo kiriyāyāvijjamānattā sambandhamattaṃ viññāyatīti sambandhalakkhaṇā chaṭṭhī siyā, samena dhāvatītyādo tu kiriyāya vijjamānattepi kammattaṃ vattumicchitanti dutiyā siyā, samaṃ dhāvati visamaṃ dhāvatītyattho, tathā dvidoṇenāti dvedoṇe kiṇātītyattho, pañcakenāti pañca parimāṇassa pañcako pañcakaṃ vaggaṃ katvā pasavo kiṇāti pañcapañca katvā kiṇātītyatthoti vāttikakārena ‘tatiyā vidhānāyopasaṅkhyānaṃ’kataṃ, taṃ dassetumāha- ‘pakatiādīhī’tiādi,

yatthesaṃkaraṇabhāvoti yassaṃ kiriyāyame sampakatyādīnaṃ karaṇattaṃ, taṃ kiriyaṃ kathayatīti sambandho, sabbasseva padatthassa sattābyabhicārato āha-'bhū'iccādi, pakatiyābhirūpoti sabhāvenāyamabhirūpo bhavati, na tu vatthālaṅkārādinetyattho, karotissa gammamānatte pana pakatiyābhirūpo katotiādi, tadā kattariyeva tatiyā, yaṃ yasmā aññagotto gotamo na hoti atoca gotamo bhavatīti sambandho, nanuca dvidoṇa pañcakā kayampaṭicca kammabhūtā honti dvidoṇādinā keyattā tato kimuccate'kayampaṭicca dvidoṇapañcakā karaṇāni bhavantī'tyā saṅkīyāha-'tathāhi'ccādi, idaṃ vuttaṃ hoti-''dvidoṇādisaddena hi na gayhupagaṃ vatthumuccati, tehi pana dvidoṇādyatthaṃ mūlaṃ tādatthiyā bhihitanti na vuttadosāvasaro''ti.

17. Saha

Yathākkamamāgamanakiriyāya thūlattaguṇena gomantadabbena ca sambandhaṃ dassetuṃ 'taṃ yathe'ccādimāha, udāharaṇamattaṃ dassentopi iminā adhippāyenāpi dassetīti vuttaṃ 'sabbattheva vā'tiādi, puttena sahāgatotiādīsu āgamanādikiriyampaṭicca dve kattāro padhānāppadhānavasena, tesu padhāne kāriyasampaccayañāyena vā bahulaṃvacanena vā padhāne kattari paccayo, itare'kattari tatiyā'tyeva tatiyā siddhā, tato-yaṃ vacanārambho-natthakoti maññamānoco deti 'nanvi'ccādinā, ttenābhidhīyate piteti padhānakattā, tulyopi kiriyāsambandhe pitāputtānaṃ pitātra padhānaṃ saddacoditattā, putto-ppadhānamasaddacoditattā, saddabyāpārāpekkhāya hi padhānāppadhānāya vavatthānaṃ, piturevātrāgatādisaddasāmānādhikaraṇyā āgamanakiriyā sambandho saddenoccate, netarassa saddasattisabhāvato, tathā vidhā hi saddassa satti yato piturevātra kiriyā sambandhaṃ sakkoti paṭipādetuṃ, na puttassa, evañcāgatoccādo ekavacanamupajjate, aññathā hi bahuvacanaṃ siyā, 'pitā puttā āgatā'ti. (Yadi) vuttanayena tatiyā siddhā 'siddhe satyārambho niyamāya vā vikappāya vā' na cettha niyamo, nāpi vikappo, tato kimanena yogenā tyāsayenāha-'appadhāneyeva'ccādi. Nayidamevamiccādi parihāro. Sahabhāvamattaṃ vattumiṭṭhaṃ vāti yojanā, sāmatthiyāti bhedādhiṭṭhānattā sahatthayogassa puttassāpi kiriyābhisambandho viññāyati kathamaññathā sahatthayogo siyāti iminā attha balena. Atthaggahaṇanti sutte ''sahatthene''ti atthaggahaṇaṃ. Pariyāyatthanti parito ayanti avagacchanti atthamaneneti pariyāyo attho payojanaṃ yassāti viggaho, ettha ca pariyāyatthamevāti nāvadhāraṇaṃ, atoyeva vināpi sahasaddappayogaṃ tappariyāyappayogaṃ vā sahatthena yoge vidhānato asatyapi sahādisaddappayoge yattha tadattho gamyate tatthāpi bhavatyeva tatiyā… gamyamānena sahatthena yogā, yathā''syādi syāne''ti. (3-1) Saha pariyāyenāti sahasaddassa pariyāyato. Visesānupādānatoti ''sahayutte-ppadhāne''ti (2-3-19) pāṇinīya sutte viya appadhāneti visesassānupādānato.

18. Lakkhaṇe

Lakkhīyatyanenāti lakkhaṇaṃ saṅketo, kintaṃ kamaṇḍaluppabhuti, atthe kāriyassāsambhavā taṃvācīhi vibhattīti maññamānena yaṃvivaraṇaṃ kataṃ 'lakkhaṇe vattamānato'ti, tamullaṅgiyātthaṃ vadati 'yo attho'iccādi, vattamānatoti viññāyati… nāmasmā paccayavidhānappa saṅgato, upāttoti gahito. Kañcippaṇaramāpannassa lakkhaṇe tatiyā yathā siyā 'rukkhampati vijjotana'miccatra lakkhaṇamatte mā bhavīti pāṇinīyehi ''itthambhūtalakkhaṇe''ti (2-3-21) itthambhūtaggahaṇaṃ kataṃ, tammanasi nidhāya codayamāha–'nanvi'ccādi, itthambhūtassa lakkhaṇanti chaṭṭhīsamāso, āpannassāti bhūtassa, sāmaññassa bhedako viseso pakāro vuccate, tathāhi 'tidaṇḍakena paribbājakamaddakkhī'ti manussattasāmaññassa paribbājakattampakāro, tamparibbājako patto, tassa tidaṇḍakaṃ lakkhaṇaṃ. Upalakkhaṇatteti iminā itthambhūtassa lakkhaṇattābhāvamāha, upalakkhaṇanti saṅketo. Nayidamatthiccādi parihāro, rukkhampati vijjotananti ettha kassaci itthambhūtassābhāvā itthambhūtaggahaṇe payojanaṃ na dissati tannivattanato, rukkhampati vijjotateti etthatu itthambhūtassa vijjusaṅkhātassa atthassa sabbhāvā tatiyāppattiyaṃ taṃnivattiyā yathāvuttaṃ ñāyamantarena nāññaṃ kiñci paṭisaraṇamatthīti saññāpayamāha-'avassa'miccādi, aññathāti evamanabbhupagamma 'itthambhūtalakkhaṇe'ti vacane karīyamāne sati, itthambhūtavādino uttaramāsaṅkiyāha-'nacā'tiādi, vattunti vacanaseso, co-vadhāraṇe, neva sakkāti vuttaṃ hoti, dutiyāvidhānasāmatthiyāti ''patiparīhi bhāge cā''ti (2-9) kasmā na sakkāti āha-'atthi'ccādi, asati hi payojane sāmatthiyanti bhāvo. Atha kamaṇḍalu pāṇimhi assāti ādo tatiyā kasmā na siyā tyāha-'kamaṇḍalu'iccādi, kamaṇḍalussa setassa ca upalakkhaṇa bhāvenānupādānatoti sambandho, iminā upādātuno savacasi satantatamāha, visiṭṭhāvayavādheyyenāti pāṇi kamaṇḍalunā visiṭṭhovayavo, tassādheyyo kamaṇḍalu tenāti attho.

Yenāṅgena vikatena aṅgino vikāro lakkhīyate tato tatiyā yathāsiyāti parehi ‘‘yenāṅgavikāro’’ti (2-3-20) āraddhaṃ, tadāha-‘yene’ccādi, tattha yasaddena vikatāvayavo hetuttena niddiṭṭho aṅgasaddo ca samudāyavacano upātto tenāha-‘yeneccādi, nanuca kāṇādīnaṃ niyataguṇīnamabhidhāyittā akkhisaddassa payogo na yutto byāvattiyābhāvāti, nesa doso, lokiyo-yaṃ saddassa vohāro, lokassa ca saddappayoge gurulaghumpatyadayo natthi, tathāhi lokena ‘sīsapāti’pi vuccate, rukkho sīsapātipi, yassa tu tatthādaro, so-kkhisaddaṃ payujjateva, athavā sāmaññupakkame viseso payogamarahati, akkhi(nāti) hi vutte sandeho siyā ‘kimassa vattumicchita’nti tato kāṇoti vuccate, nākkhinā nirūpayati sobhanoti, kiñcarahi kāṇoti, akkhikāṇamassetyādo kasmā na siyāti āsaṅkiya‘kamaṇḍalu pāṇimhi assā’tyatra yo vutto parihāro, ta metthopadisanto āha-‘heṭṭhā viya appasaṅgo’ti.

19. Hetu

Kismiñci phale diṭṭhasāmatthiyetthe hetu niruḷho. Ekatra hi diṭṭhasāmatthiyottho taṃyoggatāya kāriya (ma)karontopi hetu vuccate sati saha kārinyasati ca vidhurappaccayo papā(ta) to, tena kāriyassa byabhicāro, tenevāha- ‘anipphādayantopī’ti, kāraṇe tatiyāyābhāve kāraṇamāha- ‘takkiriyāyoggatāmatte’ccādi.

21. Guṇe

Upādhi visesanaṃ, parāṅgabhūteti parassa bandhattā(dino) vidhānā yāṅgabhūte jaḷattādihetumhīti attho, iminā guṇasaddo yamappadhānavacanoti vadati, yañcāppadhānaṃ tamparāṅgabhūtanti guṇetīmassa ‘parāṅgabhūte’ti atthamāha, yañhi paratthamupādīyate tadappadhānamanu vādarūpenopādīyamānattā, yathā ‘jaḷattā baddho, rukkho yaṃ sīsa pattā, aggi ettha dhumatte’ccādi, tenevāha-‘parattharūpāpanna’nti, vāvidhānanti ‘‘vibhāsā guṇe-thiyaṃ’’nti (2-3-25) evaṃ vidhānaṃ, itthiyantiādinā pañcamīrūpassapi abhimatabhāvaṃ dasseti, tenevāha- ‘ubhayatthā’tiādi, nanu ‘to pañcamyā’’ti (4-95) suttena taddhitapaccayantassa kathaṃ pañcamyantatā tyāsaṅkiyāha-‘pañcaminiddese’ iccādi, iminā suttena pañcamiyā vināti yojanā, vā pañcamiyā vidhānato tatiyārūpenapi bhavitabbanti codanamanasi nidhāya pañcamyu dāharaṇeyeva kāraṇaṃ tatiyodāharaṇassa ca paṭhamodāharaṇānusārenānu mantabbatañcadassento āha ‘pañcamyāyevi’ccādi, abhāvena saṅkhāranirodhenāti tatiyantarūpāni.

22. Chaṭṭhī

Sambandhavacanicchāyevettha chaṭṭhī siddhāti āsaṅkiyāha-‘hetumhi’ccādi, hetumāha-‘taṃ yoggatā’ iccādi, saddasattisāmatthiyāti saddasattisaṅkhātāya sāmatthiyā, tameva phuṭayati ‘yattha’iccādinā, hetvatthavācakehi antarenāti sambandho, samānādhikaraṇehīti hetvatthasamānādhikaraṇehi udarādīhi, tajjotanāyāti hetvatthajotanāyālanti sambandho, byatirekena tu hetvatthato tappavattimāha-‘yattha pani’ccādi, hetvatthehipiccādinā sāmatthiyamupadassitaṃ ‘vase dhammassa hetuno’ti tatthodāharaṇaṃ.

23. Sabbā

Nāmabhūtehīti sabbādīsu keci kesañci yadi nāmāni siyuṃ tehi, appadhānabhūtehīti piyasabbādīhi, kimpayojanantiādo payojanasaddo ‘‘payojanaṃ kāriyahetūsu’’ti nighaṇḍuto hetuvacano.

24. Catu

Yassa sacetanāyācetanāya vā kassaci, pūjānuggahakāmatta mantarena sammāpadānaṃ na sambhavatīti āha-‘pūjā’ iccādi, tenāti yathāvuttenatthena, cāgaṅganti dadātino dānakiriyāya kammena sambajjhamānañcāgakāraṇaṃ, idāni sampadānalakkhaṇaṃ sappabhedamāvikātukāmo āha- ‘tadida’miccādi, nanirākarotītya nirākaraṇaṃ, ārādhayatītyārādhanaṃ, abbhanujānātītyabbhanuññaṃ, tesaṃ vasena, idha sampadānantidhā vuttaṃ kathitaṃ, keteti āha- ‘rukkhayācakabhikkhavo’ti, rukkhādikaṃ taṃ sampadānaṃ vibhāgena dassetumāha-‘tattha hi’ccādi,

ajjhesanenārādhanena sampadānaṃ bhavatīti sambandho, anumatiyā abbhanujānena, vijjamānepyanirākaraṇe bhikkhuno-dhikamanumatantyadhippāyenāha-'so' iccādi.

25. Tāda

Payojanapariyāye atthasadde sati idanti payojanaṃ parāmaṭṭhuṃ sakkāti 'tasseda'ntiādi vuttaṃ, tasaddenettha vikatiyātisambandho, atthasaddena tu pakatiyā, attha kathanametanti iminā vacanicchāya metissaṃ natthi samāsoti dīpeti, viggahe vāsmimimasmāyeva nipātanā samāso daṭṭhabbo,so vikatisaṅkhāto attho, pakatitvaññapadatthenākkhipīyate, tato tadatthasaddato, koyaṃ tadattha bhāvo ccāha-'tadatthabhāvo nāmā'tiādi, nimittaṃ yūpādivikati, nimittīdāruādipakati tasaddenātthasaddena ca gahitā, tesaṃ sambandho tadatthasaddassa pavattinimittaṃ tadatthabhāvo nāmāti attho, hetu hetumantabhāvalakkhaṇo sambandho nāmāti vuttaṃ hoti, padhānāvacchedaguṇasmāti vidhīyamānattena padhānassa purisassa ācchedakā visesakā guṇā, yañhi vidhīyate ñāpīyate tampadhāna, mitaramappadhānamanuvajjamānattā, yadā upādīyateti vatvā upādīyamānappakāraṃ diṭṭhantena phuṭayitumāha-'yathā'iccādi, yūpo nimittaṃ yassa dāruno taṃ tathā vuttaṃ nāññanimittanti yadā nimityavacchedakattenupādīyate tadā nimittasaddatova catutthī sambandho, tato aññanimittato, nimittanimittīnaṃ sambandhassa abhimukhabhāvena tattheva nimitte pavattīti sambandho, nimittasaddato hetutatiyāpi nāsaṅkanīyāti sambandho, kāraṇamāha-'nimitta' [hetu] iccādi. Ubhayatthāti yūpāya pākāyāti ubhayattha.

Piṇiyamānā kiṃ saddādivacanīyā paro sāduādiko yo-ttho so añño kattā yassa so aññakattuko-bhilāso, abhilāso rucīti iminā dityādyanekatthantopi rucisaddo-bhilāse ruḷhova gayhatīti vadati, sā ruci attho-bhidheyyo yesaṃ bhe tadatthā, tesaṃ sambandhino piṇiyamānassa, iminā ca kiñcāpi rucirayaṃ yassuppajjateyo vā tassā janako, tesamubhinnampi atthi, tathāpi yassuppajjate sova tassādhikaraṇaṃ, ajanakopi so tāya saṃsattoti tasseva piṇiyamānassa sampadānasaññā, natujanakassa tāyāsaṃsattassāti dīpeti, idhāti iminā sakkate udāharaṇānamasamānarūpakaṃ dasseti, iminā ca udāharaṇānamasamāna rūpattameva catutthīvidhāne kāraṇaṃ, aññathā chaṭṭhīyeva tehipi vidhīyeyya kāraṇāsambhavā [kāraṇasabbhāvā] hi dīpeti, īdisassa paccudāharaṇa(ssa) bhāve kāraṇamāha-'anaññakattu kattā-bhilāsassā'ti, paresamidampaccudāharaṇambhavatu idha kathanti āha-'ihatvi'ccādi, tvanti attamatte paṭhamāyeva, sambhave kāraṇantaramāha-'athavā'tiādi, natthi añño kattā yassā sā anaññakattukā ruci, bhāya ruciyā sambandhino piṇiyamānassa sampadānasaññaṃ ye pana icchantīti sambandho, ye pana āhu cātisambandho, uppajjanamuppatti, kassa uppatti, ruciyā, uppattiyā ādhāro uppatyādhāro'devadattāya rocate'ccādo devadattādiṃ upalakkhetīti uppatyādhāropalakkhaṇaṃ vacanaṃ, ettha ruciyā uppatyādhāropalakkhaṇameva vacananti sāvadhāraṇa mattho daṭṭhabbo… sabbesaṃ vākyānamavadhāraṇaphalattā, tena piṇiya mānavacanamabhilāsassa aññakattukatāsandassanaparaṃ na hotīti byavacchinnambhavati, tesaṃ kaccāyanassa cehāpi pasajjatīti sambandho, ihāpīti tvamiti etthāpi, aññathāsiddhattāti atthamatte paṭhamāya eva siddhattā, vacanassāti ubhinnampi catutthīvidhānavacanassa, atippasaṅgocāti ''kassa vā tvaṃ dhammaṃ rocesī''tiādo tavāti anabhimataṭṭhānappattica.

Dhārippayogeti dhāridhātuno payoge, uttamīṇo adhamīṇoti dhanikagahetūnaṃ ruḷhītyāha-'uttamīṇo dhanasāmī'ti, uttamīṇamassāti uttamīṇo, dhārayatītimassatthamāha-'vahatī'ti, dhāritoti dhāraṃdhātuto. Suttantarena (taṃ taṃ) niyamena niyamitānaṃ tesaṃtesaṃ sampadānasaññaṃ vidhāya catutthī vihitā parehi, tadāha 'silāgha hanuṭṭhāsapāna'miccādi, sabbattha yogasambandhe chaṭṭhī, ñāpetunti silāghādike bodhetuṃ, icchitoti atimato. Tadatthavācīnañca dhātūnaṃ saṅgahaṇatthaṃ 'kudhaduhissosūyatthāna'nti vuttaṃ, yampati kopoti iminā kopassa visayamāha, yassāti iminā yaṃkārakanti vuttameva parāmasati, yassāti rājādino, pucchatīti pucchiyate, teneva vakkhati-'yassa sambandhiṃ subhāsubhaṃ pucchati nemittiko'ti, yocānukūlattambha jatīti iminā idaṃ dasseti ''patipubbako āpubbakoca suṇoti abbhupagame paṭijānaneca vattate, yadāyamabbhupagamo patthanā pubbato bhavati tadā patthanāya kattu patthayituno catutthī rūpambhavati, yadātvapatthatampi kevalamānukūlyena vattamānaṃdisvā deyyamabbhupagacchanti idamidaṃ vodassāmāti [kopissasāmāti (potthake)] tadānukūlyena pavattanasaṅkhātāya kiriyāya kattuno catutthīrūpambhavatī''ti, iminā ca pāṇiniyavuttikārassa jayādiccassamate byabhicāramāha, so hi ''abbhupagamo nāma parena patthitassa bhavati tattha patthayituyeva catutthīrūpambhavatī''ti vadati, pubbassākiriyāya yo kattāti vedavākyena vihitathutikakaraṇa saṅkhātāya ussāhānujānanato

pubbabhūtāya kiriyāya yo kattā hotā potā ca, sabbatthāpi‘tassā’ti idaṃ ‘catutthīyāyadabhimataṃ rūpa’ntiiminā sambandhitabbaṃ, chaṭṭhiyā sabbabyāpibhāvamālamba evanti atidesoti āha ‘evantī’tiādi, rūpasāmyato pana tādatthiyatthasabbhāvāca yathāyogaṃ tādatthha catutthīpi na virujjhati, vakkhati hi‘tādatthha vacanicchāyantu ‘iccādinā, icchito rājā, kamma vacanicchāti iminā vacanicchāya padhānattamāha… vacanicchābhimukhattā sabbesaṃ kārakānaṃ, appacurappayogattāti abahuppayogattā, hanute apanayati, upatiṭṭhate upaṭṭhānaṃ upagamanaṃ karoti, pihayanti patthenti, kujjha amarisaṃ karoti, duhanādayo kopappabhavā nānantarena te sambhavantīti dūbhādayopyudāhaṭā ‘‘byañjane dīgharassā’’ti (1-33) rasse aparajjhāmi, issayanti nasahanti, ārajjhati pucchito nemittiko upaparikkhati, bhādatthhaṃ vibhāveti ‘yasse’ccādinā, pariyā loceti upaparikkhati, kiṃ lakkhaṇo-yamaniyamoccāha-‘nāvassa’miccādi, yācitusmāyeva [yācituyeva (potthake)] chaṭṭhīti nāvassamayanniyamoti attho, kutoccāha-‘sambandhe’ccādi, aññasmāpīti ayācitutoapi, thutikaraṇassa kattubhūtā hotāpotāro ussāhanānujānanānaṃ kammaṃ hotīti āha- ‘paccanupubbassa giṇātissa kamme’ti. Hotupotusaddehiccādinā potusaddassapi chaṭṭhirūpaṃ dassitaṃ, vuttiyantu ‘hotu patigiṇāti’cceva pāṭho dissati, hotvevampityamhākamatropekkhā, ussāhayatītyatthe giṇāti antogataṇyattho. Anāvādoti nāvāannādivajjite. Ettha pana tathā paṭisedhābhāvepi bahulādhikārato ‘na taṃ nāvammaññe nataṃ annammaññe’ccādi bhavati, attheva hi bahulādhikāratovā tippasaṅgābhāvo, paṭhamantaṃ rūpanti maññamānoti paṭhamantaṃ rūpaṃ, etthaca yadā tiṇāditopi khikaṃsīyate tadā nindāvagamo, tattha ca niyogatova nañpayogo ñāthānupa pattiyāti sappaṭisedhamudāhaṭaṃ ‘na maññamāno’ti, avadhimhiyeva pañcamītiṇāti, nañpayogeva niyogato nindāvagamā tiṇanti kammeyeva dutiyā, athavā satīpi nindāvagame vacanicchāto savisayeyeva dutiyā, sammutippayogeti sammutisaddassa payoge, catutthiṃ icchantīti mattāyāti ettha catutthiṃ icchanti, puna ruttatte kāraṇamāha-‘atha sotivijjamānattā’ti, caṇḍassa kukkurassātiādisutte ‘‘atha so’’ti pāṭhassa vijjamānattā ‘bhiyyoso mattāyā’ti ettha sokāro punaruttoti adhippāyo, caggahaṇenāti ‘‘silāghahanu…pe… sattamyatthesucā’’ti sutte caggahaṇena, catutthībhimatāti ‘‘namo yogādisvapicā’’ti suttena.

26. Pañca

Avadhīyate visilissate etasmātyavadhi, avapubbāya dhādhātuto avadhimhi‘‘dādhātvī’’ti (5-45) i.

Yato-vadhīyate kiñci, kriyāpubbaṃ kutocipi;
Calañcācalamaññañca, taṃ vadantya vadhimbudhā.

Etthāyamattho ‘‘yatokutocipi attho kiñci vatthuavadhīyate saṃyogassa vā kiriyānimittaṃ gamanadānādikiriyāpubbaṃ visilissate sayaṃ vā apeti aññena vā visuṃ karīyate, tamevaṃvidhaṃ calañcā calañca visilesaparicchedabhūtaṃ padatthamavadhiṃ vadanti budhā tabbiduno’’ti, taṃ yathā dhāvatāssā puriso patati, purisaṃ pāteti vā, rukkhā paṇṇaṃ patati, paṇṇaṃ pāteti vāti, soca tidhāpyuccate visayabhedena, yathā–

Niddiṭṭhavisayo koci, upāttavisayo tathā;
Anumeyyavisayo cāti, tidhāvadhi samīritoti.

Tattha niddiṭṭhā vacanopanītā kiriyā visayo yattha so niddiṭṭha visayo vadhi, yathā-‘gāmasmā āgato’ti, upāttājjhāhaṭā kiriyā visayo yattha so upāttavisayo, yathā-‘valāhakā vijjotate’ti, valāhakā nikkhamma vijjobhateti attho, anumeyyā kiriyā visayo yattha so anumeyyavisayo, yathā‘māthurā pāṭaliputtakehi abhirūpatarā’ti, ettha abhirūpaguṇena ukkaṃsanamanumeyyaṃ, atoyevetthāyameva saññā paripphuṭā viññāyatīti na kācidiha saññā paribhāsīyate byāmohakāriṇī, athāvadhismāti vuccamāne ‘padatthāvadhismā’ti kuto-vasīyate yenevaṃ vivaraṇaṃ katantyāsaṅkiyāha- padāna’miccādi. Yathā gāmasmātiādinā idaṃ dīpeti ‘‘na kevalaṃ kāyasaṃsaggapubbakova visileso, kiñcarahi buddhisaṃsaggapubbakopi, atthi ceha buddhisaṃsagga pubbako, tathāhi corehi bhāyatityādo yo (bhaya)pekkhaṇa sīlo bhavati, so yadi maṃ corā passeyyuṃ, dhuvaṃ me maraṇanti vicārento te buddhiyā pappoti pappuyya ca tato nivattate, tathā corehi tāyatityādo yo ekassa mitto bhavati so yadyetaṃ corā passeyyuṃ dhuvamassa maraṇanti passanto te buddhiyā patvā tato nivattayatītyavadhittā avadhismāva sabbattha pañcamī’’ti, parehi pana etādisesu sabbattha paṭipattuvisesānuggahāya sutteheva papañco kato, idha pana sāmaññavacaneneva siddhattā

tadanuggahāya udāharaṇeheva papañcitaṃ, bhītibhāyanatthānanti bhīti tāyanānaṃ attho yesaṃ te bhītitāyanatthā tesanti attho, nanu bhītyatthānaṃ payoge bhayahetu sambhavati natu tāyanatthānanti, nesa doso, tāyanañhi rakkhanamuccate [sāyanāhi rakkhanamuppajjabhe (potthake)] tañca bhayahetuto vetyāha-'yo bhayahetu'tiādi, iminā ca ''bhītyatthānaṃ bhayahetu''ti (1-4-25) pāṇiniyānamapādānasaññā suttampaṭikkhipati, tatoti bhayahetuto, tesanti bhayatāyanānaṃ, bhayamaniṭṭhapātasaṅkā, uttāsotyattho, tāyana maniṭṭhapātato parirakkhanaṃ, yathā dassanaṃ hontevātīminā vacanicchāyeva padhānattamāha, ko hi lokiyaṃ vacanicchamativattituṃ sakkoti, tathāhi sabbeva dabbādayo sabbakārakasattiyuttāva, tatthāyaṃ kārakavibhāgo vacanicchāvaseneva, taṃ yathā 'valāhako vijjotate, valāhakena vijjotate, valāhake vijjotate'ti. Parāpubbassātiādinā ''parājissāsayho''ti (1-4-26) saññāsuttaṃ paccakkhāti, asayho atthoti sahituṃ abhibhavitumasamattho attho, ajjhenasakāsāiccādinā udāharaṇatthamācikkhati, nanucevamatthaṃ vadatā yaññadattassāsayhattaṃ vuttaṃ, taṃ kathaṃ ajjhayanassāsayhattaṃ, yenāsayhattassāvadhittaṃ paṭipādayati tyāsaṅkiyāha-'yaññadattānabhibhavo'ccādi, asayhotīmassa paccudāharaṇaṃ paṭipādayati 'yo pani'ccādi. ''Vāraṇatthānamicchito''ti (1-4-27) suttitaṃ, tadāha 'vāraṇatthāna'miccādi, vāraṇamattho yesaṃ te vāraṇatthā, avadhimattavacanicchāyanti visesato vidhānamantarenā vadhimatta vacanicchāyaṃ, visesavidhāneti icchitoti visesavidhāne, cittassāvadhivacanicchāyampana cittato pāpaṃ nivārayeti bhavati. ''Rakkhanatthānamicchita''nti (2-6-3) suttitaṃ, tadāha-'rakkhanatthāna'miccādi, kesañcīti kaccāyanādike dasseti. ''Antaradhāne yenādassanamicchatī''ti (1-4-28) saññāsuttamāraddhaṃ, tadāha-'antaradhāne'ccādi, ayamupajjhāyo yadi maṃ passatīti sambandho, dassane dosaṃ takketi 'nuna'miccādinā, pesanamasakkārapubbako niyogo, ajjhesanaṃ sakkārapubbako, maññamāno sissā ahaṃ kathannāma byavahito bhavāmīti antaradhāne byavadhāna nimittaṃ, yena attano adassanamicchatīti sambandho, antaradhāneti nimittasattamīcāyaṃ, ato āha-'byavadhānanimitta'nti, byavahitoti antarahito, māmaṃ upajjhāyotyādinā udāharaṇatthamāha, byavadhānatthaṃ byavahitatthaṃ, ''antaradhāneti kiṃ core na didikkhatī''ti paccudāhaṭaṃ parehi, tampaṭipādayamāha-'yatthādassana'miccādi, core na didikkhatī (tya), tra hi yo core na didikkhati tehi attano adassanamicchatīti na antaradhānanimittaṃ, kintupaghātanivatyatthaṃ, kintupaghātanivattiyāti evaṃ maññate ''nātrāntaradhāname (vāvaseyaṃ), kintu tannimitto paghātanivattipi, 'upajjhāyā antaradhāyatī'tyatra vināpyupaghātasambhavamantaradhānasampādanameva sambhavatī''ti. Icchatiggahaṇaṃ kimatthaṃ adassanicchāyaṃ sati satyapi dassane yathāsiyā''ti vuttaṃ, (taṃ) paṭipādayamāha-'adassanicchāyampani'ccādi, satīpi dassaneti upajjhāyena dassane satīpi, tatoti upajjhāyato, avadhirūpatā evāti upajjhāyassāvadhirūpatā eva. ''Ākhyāto payoge''ti (1-4-29) paravacanaṃ, tadāha 'upayoge'ccādi, niyamapubbakaṃ vijjāgahaṇamupayogo trādhippeto, upayogavacanasāmatthiyā vijjāgahaṇatthaṃ sissavattaṃ niyamo, tatoti ākhyātuto. ''Janikattuno pakatī''ti (1-4-30) saññāsuttaṃ kataṃ, tadāha-'janyatthassā'tiādi, janino attho janyattho, kintaṃ jananaṃ, tatoti janikattuhetuto, pakatisaddena kāraṇamattaṃ gahitaṃparehi 'puttā pamodā jāyate'ccādo puttāditopi yathā siyā'ti, duvidhaṃ (hi) kāraṇaṃ upādānakāraṇaṃ sahakārikāraṇañca, tattha kāriyenābhinnadeso ghaṭassa mattikāpiṇḍo upādānakāraṇaṃ, tasseva pana daṇḍacakkādi (kāriyena bhinnadeso) sahakārikāraṇaṃ, tesūpādānakāraṇasseha gahaṇe'siṅgā saro jāyate'ccatreva siyā, na tu 'puttā pamodā jāyate'ccādo, kārakantaravacanicchāyanti ettha kārakantarādivacanicchāyanti pāṭhena bhavitabbaṃ… etthantare sambandha vacanicchāyapi sambhavato, tatra tiṭṭhantīti tatraṭṭhā, tesaṃ, loko-naññathāvādī vohārikajano, tattha bhavā lokiyā, navattu paṭibaddhāti lokavacanicchamullaṅgiya ahameva vadāmīti sakajjhāsayena vadanto vattā, tappaṭibaddhā na hotīti attho. ''Pabhavo bhavatissā''ti (1-4-31) suttitaṃ, tadāha-'bhavatissā'tiādi, paṭhamato upalabbhatīti atthakathanena janyattho-tra na sambhavatīti vadati, nahi himavā gaṅgāya kāraṇaṃ, sā hi aññehi evakāraṇehi uppannā, himavati tu kevalaṃ paṭhamato upalabbhati. ''Jigucchāvirāmapamādatthānumupasaṅkhyānaṃ''ti (1-4-24vā) vuttaṃ, tadāha-'viramaṇatthe'tyādi, jigucchāpamādatthadhātuyoge pana kammādhikaraṇavacanicchā dissatīti vuttaṃ, avadhivacanicchāpi pana dissake 'jigucchati nāhiriko pāpā'ti, dhammā pamajjatītipi hoteva paṭisedhābhāvā. ''Aññāráditararite disāsaddāñcuttarapadācāhi yutte''ti (2-3-29) suttitaṃ, tadāha-'aññasaddayoge'ccādi, yatoti devadattādito, ''aññaityatthaggahaṇaṃ, tena pariyāyappayogepi bhavatī''ti aññehi byākhyātattā āha-'bhinno devadattā'ti, ārāsaddassa dūratthattā āsavakkhayato ārā dūro bhavatī(tyattho u) pādīyatetyāha'ārāsaddo dūrattho'ti, niddissamānapaṭiyogīti 'devadatto sūro'ti niddissamānassa kassaci yo so dutiyo, so paṭiyogī. Disādesakālavuttīnaṃ disāsaddattena pariggahato āha'disā desakālavācīnaṃ yoge'ti, pubbeva sambodhātiādīni kālavācīyoge udāharaṇāni, añcuttarapadaācaāhipaccayayo getviha nodāhaṭaṃ. ''Pañcamīvidhāne lyaplope

kammanyupasaṅkhyānaṃ ‘‘adhikaraṇe copasaṅkhyāna’’miti (2-3-28-vā) vāttikaṃ, tadāha‘yattha’ccādi, lyappaccayassa yatrāppayogo, tassattho ce gamyate, so lyaplopo, tvālopo lyapalopotyaviseso, pāsāda māruyha pekkhati āsane upavisitvā pekkhatīti idaṃ visayo padassanaṃ pubbaṃ yassāti kiriyāvisesane samāso, vakkhamānasabbadassanesupi pāsādato-pakkamanalesasabbhāvā pāsādo (yevā) vadhirūpena vattumiṭṭhoti dassetumāha-‘tathāhi’ccādi, apakkamati tato taṃ dassananti tato pāsādato tassa daṭṭhuno dassanaṃ cakkhundriyaṃ apakkamatyapayātītyattho, avadhibhāvo pāsādassāti viññāyati, yesanti vesesikānaṃ, te hyevamācikkhanti ‘‘indriyesu cakkhundriyaṃ cakkhugoḷakato-ccantasukhumabhāvena nikkhamma visālībhavantaṃ visayadesamupagamma sakalamattanā diṭṭhaṃ passati raṃsirūpena, yathā kāhalā mūle kisā aggemahatī, tathā ñāṇindriyānī’’ti, adhiṭṭhānadesanti indriyādhiṭṭhānabhūtaṃ cakkhugoḷakadesaṃ, visayappavattīti gocare pavatti, santatiyāti indriyapabandhassa, adhiṭṭhāna manindriyaṃ nāpajjateti sambandho, tatoti pāsādato, apakkantyāti apagamanena, yajjapi cakkhundriyaṃ cakkhugoḷakato bahi niggacchati, tathāpipāsādaṭṭhassacakkhugoḷakā niggacchatīti pāsādassāpyavadhibhāvo, yesantūti khaṇikavādīnantu, indriyādhiṭṭhānampatte visaye viññāṇalakkhaṇaṃ kāriyaṃ karonti sīlenāti pattakārīni, anindriyādhiṭṭhānadoso neti sambandho, tatoti pāsādato, yesampanāti khaṇikavādinova dasseti, atra hi cattāro pakkhā pattakārīnindriyāni, appattakārīni, cakkhusotāni appattakārīni sesāni vuttaviparitāni, cakkhuyeva pattakārī sesamaññatheti, catusveva tesu paṭhamapakkhadvayamupanyasya paṭipāditaṃ… tappaṭipādanenetaresampi paṭipāditattā, sabbasāmayikasādhāraṇattāsaddasatthassāti idaṃ ayuttamiva dissati… saddasatthassimassa buddhavacanopayogittena sogatasamayānuguṇappavattito, khaṇikavādino pana nissāyedaṃ sundarameva, manasikārādītiādisaddena cakkhuto [cakkhunā (potthake)] abhedo rūpāpāthagamo ca dassito, yoggadeseti dassanayogge padese. ‘‘Pucchanākhyānesu ca pañcamī vattabbā’’ti (2-3-28vā) vuttaṃ, tadāha-‘pucchanasaddato’ccādi, pucchanākhyānesu sāmaññena pañcamīvidhāne-tippasaṅgaṃ dassetumāha-‘avassa’miccādi, kassāti pañho, devadattassetyākhyānaṃ, koso yañña dattoti pañho vidhirūpovāyaṃ, yo-ṅgadītyādyanuvādarūpamākhyānaṃ, aṅgadīkeyūrī. ‘‘Yatocāddhakālanimmānaṃ tato pañcamī vattabbā’’ti (2-3-28vā) vuttaṃ, tadāha-‘addha’ccādi, nimīyate paricchijjate yena taṃ nimānaṃ, tadeva nimmānaṃ. ‘‘Addhassa paṭhamā sattamī ca vattabbā’’ti (2-3-28) vuttaṃ, tatthāyamattho ‘‘taṃ yuttāti vattate, taṃ yuttā pañcamiyutthā parassāddhassa paṭhamā ca sattamī ca vattabbā’’ti, pāṭaliputtasmāti pañcami yuttaṃ, etāpi na vattabbāti dassetumāha-‘sattayojanānī’tiādi, atra hi yadā rājagahassa yojanañcābhedo vattumicchīyate, tadā pāṭaliputtasmā rājagahaṃ sattayojanānīti, bhedavacanicchāyantu ‘‘sabbhāvo’’tyādinā (2-34) sattamī siddhā‘sattasu yojanesu’ti. Tathāhi pāṭaliputtasmā sattasu yojanesu sati rājagahaṃbhavatītyayamattho patīyate, sattayojanasambandhibhavanaṃ rājagaha (bhavana)ssa lakkhaṇambhavati. Sambandhe chaṭṭhīti iminā ‘‘taṃ yuttā kāle sattamī vattabbā’’ti (2-3-28vā) vacanampaṭikkhipati. ‘‘Karaṇeca thokappakicchakatipayassā sattavacanasse’’ti (2-3-33) suttitaṃ, tadāha-‘yadā iccādi, kicchādayotiādisaddena thokaappakatipaye saṅgaṇhāti, asattarūpanti addabbarūpaṃ, guṇe hetumhīti guṇapadatthe hetubhūte ‘‘guṇe’’ti (2-21) pañcamīti attho, yathāvuttavidhāneneti ‘‘guṇe’’ti sutte vuttavidhānena, ‘‘guṇe’’ti sutte vuttavidhānena, yadātviccādinā paresaṃ viya karaṇe visuṃ vidhāne payojanaṃ natthīti dasseti. Kattabbarūpassa calanassāti sambandho, samānādhikaraṇattena visesananti yojanā, samānādhikaraṇattenāti ca ‘rañño puriso’tyādo asamānādhikaraṇassāpi visesanattadassanato vuttaṃ, samānādhikaraṇattena visesanabhāvo cāssa thokaguṇānvite calane vattamāno thokasaddo asattavacanova visesananti, tenevākhyāyate ‘thokassa kammattā kamme dutiyā’ti. Pañcamītyanuvattamāne ‘‘dūrantikatthehi chaṭṭhī vā’’ti (2-3-34) vuttaṃ, tadāha‘dūranti katthehi’ccādi, avadhisambandhalakkhaṇāti avadhisambandhāva lakkhaṇaṃ nimittamāsaṃ pañcamīchaṭṭhīnaṃ tā tathā vuttā, vattumiṭṭhoti iminā vacanicchāyeva padhānattamāha, evaṃ carahi taṃtaṃ kārakavacanicchāyamaññāpi vibhattiyo kasmā nappayujjeyyunti āha-‘lokiyā cetthā’tiādi, ettha vibhattīnaṃ niyame lokiyā eva vacanicchā nibandhanaṃ kāraṇanti attho, pañcamīcātyanuvattamāne ‘‘dūranti katthehi dutiyā ce’’ti (2-3-35) vuttaṃ, ‘‘pañcamyadhikaraṇeca’’ (2-3-36) iccatra ca kārena dūranti katthehi sattamī ca vuttā pāṭi padikatthe sārasaṅgahakārādīhi, tadakkhippa aññāpadesena paṭikkhipituṃ kecityādi yaṃ vuttaṃ vuttiyaṃ, taṃ dassetumāha’kecīti sārasaṅgahādayo’tiādi. Dūrāpādāvasecananti ayaṃ tesampaṭikkhepana yoti sambandho, itisaddo panettha parihīno, nahitantiādīsu tasaddenāsattarūpaṃ dūrādi vattumicchitantyavaseyaṃ, na hi taṃ gamyate, na hi tato gamyate, na hi tena gamyate, na hi tasmiṃ ṭhīyate’ti visuṃ sambandho vaseyo. Patīyantecāti co vattabbantarasamuccaye, atoceti

vakkhamānahetuparāmāso, yanti yasmā atthe nipāto, vākyakāro vararuci, taṃsāmānādhikaraṇyatoti dūrādisā mānādhikaraṇyato, taṃyuttatopīti dūrādiyuttā gāmādisaddatopi, paccakkhantoti vākyakāravacanaṃ paccācikkhanto, tathāhyatrāyaṃ mahābhāssa pāṭho ''dūrantikatthehi pañcamīvidhāne taṃyuttā pañcamīpaṭisedho vattabbo dūrā gāmassa, tatrāpi dassanā anatthako-yampaṭisedho, tatrāpi hi pañcamī dissati–

Dūrasmāvasathā muttaṃ, dūrāpādāvasecanaṃ;
Guruto kupitā dūrā,bhābyaṃ dūrā ca dassuhiti.

Atra dūrantiketyādi vattabbaṃ vākyakāravacanaṃ, dūrā gāmassāti tassodāharaṇaṃ, tatrāpiccādi paccakkhānabhāssaṃ, dūrasmāvasathāti āvasathassa dūreti atthohi bhāssapadīpe keyyaṭo, paṭhamo puriso yassa so paṭhamapuriso bhavati ''dūrantikā''di (2-6-5) kaccāyanasutte suddhādiyogopi saṅgahito, tenāha–'suddhappa mocanavivittappamāṇayoge'ti, ''dhātunāmānamupasaggayogādīsvapica'' iti (2-6-2) sutte caggahaṇato pabhutiyogo ca gahito, tenāha–'pabhuti yogecā'ti, pabhutiyogecāti iminā pabhutyatthayogopi saṅgahito, teneva 'yatosarāmi attāna'nti udāhaṭaṃ.

27. Apa

Nanu phuṭova tesaṃ sālādīnaṃ yogoti kimettha pañhena kassa panetehi yogo'tyāsaṅkiyāha-'vajjanaṃ hiccādi, vajjanānanti kattari ano, vajjane sambandhe vattamānehīti vajjanasaṅkhāte sambandhe vatta mānehi apaparīhi, yuttasmāti yuttatova ekasmā, nāññato, kimettha vattabbanti iminā apaparīhi yuttasmāva pañcamībhavane pasiddhattamāha, pasiddhampetamāharitvā pakāsetumāha-'kattuno'ccādi, yadatthoti yosālādi attho payojanaṃ yassa vajjanakiriyā rambhassa so yadattho. ''Pañcamyapāparīhī''ti (2-3-10) āyuttepi pañcamī vidhīyate parehi, tadāha-'mariyādāya'miccādi, avadhimā ettha vassanaṃ.

28. Paṭi

Diṭṭhasambandhassāti pasiddhavasena diṭṭhakāriyakāraṇassa mukhyassa, tassa kāriyatthanti tassa mukhyassa yaṃ kāriyaṃ, tadatthaṃ mukhyakāriya karaṇatthanti vuttaṃ hoti, tasmiṃ paṭinidhimhi vattamānena pabhineti sambandho, vinimayeti parivattana nimittaṃ paṭidānecāti ca saddassāṭṭhānappayutti daṭṭhabbā, patinā tassa yogoti sambandho.

29. Rite

Yadi vajjanakiriyāya sambajjhamānassa kammattā kamme dutiyā, kimatthaṃ carahi puna dutiyāvacananti āha-'paṭipadavidhāne'ccādi, paṭipadaṃ ujukamevoccāritaṃ vidhānaṃ yassā sā paṭipadavidhānā, visesavidhāna vatītyattho, yajjatra dutiyāvacanaṃ na siyā tadā ritesaddena yoge ujukaṃ vidhīyamānāya pañcamiyā dutiyā bādhīyethāti maññate. Yadyatra pañcamiyā dutiyāya bādhābhāvo eva payojanaṃ, evañcarahi 'rite vā'ti suttayitabbaṃ evaṃ sati pakkhe dutiyā ca bhavissati, lahu ca suttampaṇītambhavatī tyāsaṅkiya payojanantaramāha-'uttaratthañce'ti, atoyevāti uttaratthattāyeva, puna payojanantaraṃdutiyā gahaṇassa dassayamāha-'vibhatyantare'ccādi, āhacca kaṇṭhādiṭṭhāne vāyunāāhanitvā āharitvā vā vacanaṃ āhaccavacanaṃ, ujukavacananti vuttaṃ hoti, vibhatyantaraṃ chaṭṭhīvibhatti, tassa byudāsatthaṃ, nirāsatthantuttho, aññāpīti dutiyāya aññā chaṭṭhīpi, pakatāya pañcamiyā sambandhanattho pakatasambandhanattho.

31. Putha

Na dutiyāpi yogavibhāgatoti evaṃ maññate ''tatiyā ceti vattamāne tattha yadi cakārena 'dutiyā ce'ti sambandhīyeyya, tatrāpi ca kārena pañcamītyevaṃ na kassāpyapakaṃsoti'vinaññatraputhanānāhi tatiyā ce'tyekayogamakatvā yogavibhāgasāmatthiyā 'tatiyā ce'ti ca kārena jātu pañcamī''ti, asahāyatthatte sati 'vinātthe hī'tyevamavatvā kiṃ visuṃ suttaracanāyetyāha-'bhedo pādānantvi'ccādi.

32. Satta

Yantaṃ saddānaṃ niccattā sambandhassa yatthāti parāmaṭṭhaṃ soti, yoti parāmaṭṭhaṃ tassāti ca niddisati, yo yatthetyādikañca 'kiriyādhārabhūte'ccādivuttigantha vivaraṇanti yoti kiriyādheyyabhūtādhippetā, etanevāha'kiriyā cā'tiādi, tenāyamādhārīyati kattukamma samavetā kiriyāsmintyadhikaraṇe vā taṃ ādhārayatīti kattari vā ghaṇantena daṭṭhabbo, kattāraṃ kammañca kiriyānissayabhūtamādhāra yatītyādhāroti vā kattari ghaṇa, vuttaṃ hi–

Ādhārayati yo kattu, kammaṃ kiriyanissayaṃ;
Ādhāraṃ kārakañcāhu, taṃ catubbidhameva ceti.

Nanu ca kiriyādhāraṇenādhārotyuccate, taṃ kimevamuccateti ce, nesadoso yadeva hi kiriyādhāraṇamassa, tantannissayabhūta kattukammadhāraṇaṃ, nahyaññatā taddhāraṇaṃ sambhavati tato kiriyā kāraṇenādhāraṇenādhārotya yamevattho, na kattukammapariccāgenādhārena ujukaṃ kiriyā gayhate, teneva vakkhati-'kiriyāyayo ādhāro'ccādi, nanu yadyapyujukameva kiriyaṃ dhārayati kattā kattusamavāyiniṃ, kammasamavetañca viktedanādiṃ kiriyaṃ kammaṃ… tathā sati tānevādhāroti, na… loke satthe ca tesamādhāratthe nāppatītito, kattukammatāyeva hi tesampatītīti dassetumāha-'kiriyā ce'tyādi, tathā ca vuttaṃ–

Kattukamma byavahitaṃ, dhārentamanuju kriyaṃ;
Kriyāsiddhupakāri ca, satthe-dhikaraṇaṃ matanti.

Kattukammabyavahitanti kattukammehi taṃsamavetabhāvena byavahitaṃ, anuju pāramapariyena, kriyāsiddhupakāriti kattukammasamavetāya kiriyāya pasiddhiyaṃ upakārī upakubbantaṃ, nanu ca na kiriyā dhāraṇenevāyamādhāro, kattukammānaṃ dhāraṇenāpyādhāroti sakkā vavatthapetunti codanammanasi nidhāyāha-'na ce'tyādi, kiriyā nimittassevāti kattukammasamavāyiniyā kiriyāya nimittasseva, tadevaṃvidhamādhāraṃ catubbidhammatanti dassetumāha-'ādhāro cāya'miccādi, cattāro vidhāpakārā assāti catubbidho, ādheyyena sahopasileso saṃyogalakkhaṇo-ssa atthīti opasilesiko ādhāro-'kaṭenisīdati thāliyaṃ pacati'tyādo kaṭādi, tathāhi devadattasamavetaṃ nisīdanakiriyaṃ kaṭo devadattaṃ dhārayaṃ dhārayati devadattabyavahitaṃ, evaṃ thālīpi taṇḍulasamavetaṃ vikledanādikiriyaṃ taṇḍule dhārayaṃ dhārayatītyopasilesikādhārattaṃ kaṭādino. Yato-ññatrādheyyaṃ na vattate sabbathā bhiyyo vā, so vesayiko, visayohyādheyyassānaññatrabhāvo, yathā cakkhādippavattīnamaññatrābhāvā cakkhādīnaṃ rūpādayo visayāti vuccante, evamākāse sakunayotyādo sakunyādīnamākāsādito-ññatrābhāvāte tesaṃ visayātyuccante, visayo eva vesayiko. Yo ādhārādheyyānamabhibyāpetyādheyyamityabhibyāpako, tathā hi'tilesu telaṃ, dadhimhi sappi,tyatra tilādikaṃ telādikamādheyyaṃ byāpetvā tiṭṭhatīti tilādi byāpakādhāro. Samīpe bhavo, samīpo eva vā sāmīpiko, yassa samīpadese ādheyyaṃ vattate so evamuccate, atrodāharaṇaṃ 'gurūsu vasati gaṅgāyaṃ ghoso'ti. Nanu cātrāpyādhāre sattamī vidhīyate ādhāro ca nissayo vuccate, nissayo ca saṃyogasamavāyehi hoti, na ca sissādīnaṃ guruppabhutīti devadattasakunyādīnamiva kaṭākāsādīhi saṃyogo, telādīnamiva ca tilādīhi samavāyo vā atthi, tenāyuttaṃ te samādhārattanti, netadatthi, yadāyattā hi yassa ṭhiti so vināpi saṃyogasamavāyehi tassa nissayo bhavati, tathāhi purisassa na raññā saha saṃyogosamavāyo vātthi, atha pana tadadhīnaṭṭhitittā rājanissayo purisoti byapadissīyate, sissādīnañca guruppabhutina māyattā ṭhitīti tesamayaṃ [tenassāyaṃ (potthake) yuttho te pati gurupabhutīnaṃ nissayabhāvo (jinindabuddhi)] yutto guruppabhutinaṃ nissayabhāvoti, ettha pana yajjapi vesayikābhibyapakānamādhārādheyyopasileso atthi, tathāpi pakārantarasseva paripphuṭattā tatheva vacanicchā, nāññathā opasilesikena vā [opasilesikeva] visayābhibyāpakānamaggahaṇato upasilesasse vā [upasilesasseva] paribyattattā tatheva vohāroti na saṅkaro saṅkanīyoti.

33. Nimitta

Nimittabhāvamattetīminā kammasaṃyogābhāvepi sattamiyā pavatti māha, na paresaṃ viya kammasaṃyoge eva, teneva vakkhati-'evamaññate'ccādi, bāhirānaṃ hi-'nimittā kammena'' (caṃ, 2-1-89) iti suttaṃ, tattha kammena yoge payojanā sattamībhavatītyattho, ajinamhi haññate dīpītidīpinohananassa payojanaṃ cammaṃ, tassa dīpinaṃhantīti kammena yo go, sutte

kammenātyavacane payojanaṃ vattumārabhate ‘na pane’ccādi.

34. Yabbhā

Yassa kiriyāti yassa gavādyatthassa sambandhinī dohanādikiriyā, kiriyantarassāti gamanādikiriyantarassa, etenāti lakkhaṇanti etena, tato-ccassa vivaraṇaṃ kiriyāvatāti, ‘‘kālabhāvesu ce’’ti (2-6-43) kaccāyanehi suttitaṃ, tadāha-‘kālatthehi cā’tiādi.

35. Chaṭṭhī

Sāmissarādiyoge chaṭṭhīsattamiyo yathā siyunti ‘‘sāmissarādhipatidāyādasakkhipatibhūpasutehi ca ‘‘iti (2-3-39) āraddhaṃ parehi, tadāha-‘sāmi’ccādi, atra ca jinindabuddhinā ‘‘sāmyādīnaṃ bhedeno pādānaṃ pariyāyantaranivatyatthamiha mā hotu gāmassa rājā’’ti vuttaṃ vākyamupanyasya hassāpya yuttattamupadassayamāha-‘sāmissare’ccādi, kena nivārīyate, na kenāpītyattho, visayavacanicchāyaṃ ‘gāme rājā’tyapi bhavitabbamityanenāha, ‘‘āyuttakusalehyāsevāya’’mīti (2-3-40) āraddhaṃ, tadāha-‘āyutte’ccādi, āsavā tapparatā, byāvaṭo niyutto, tatthedaṃ siyā ‘‘āsevāyanti vakkhāmī tyavassaṃ vacanamidamārabbhanīyamaññathā īsaṃyuttepi ‘āyutto go sakaṭassā’ti pasajjatī’’tyāsaṅkiya natthevetampi payojananti dassetumāha-‘vināpi’ccādi, ‘‘sāmissarā’’tyadikaṃ kaccāyanasuttaṃ, tenevāti kaccāyanasutte pasūtasaddānantaraṃ kusalasaddaniddeseneva, idhāti moggallānavuttiyaṃ. Kaccāyanena ‘‘kammakaraṇa nimittatthesu sattamī’’ (2-6-40) ‘‘pañcamyatthe ca’’ (2-6-41) iti ca suttitaṃ, tenāha-‘kamme’ccādi, gahaṇassa bāhā visayoti sambandho, kaccāyanānaṃ‘bhikkhūsū’tiādīni kammatthe udāharaṇāni, hatthesūtiādīni karaṇatthe, kadalīsūti pañcamyatthe. ‘‘Maṇḍitussukkesu tatiyā ce’’ti (2-6-45) kaccāyanasuttaṃ, tadāha ‘pasannatthe’ccādi, pasannattheti maṇḍitatthe, ussukkattheti ussāhatthe.

36. Yato

Visuṃ karaṇaṃ niddhāraṇaṃ, jinindabuddhācariyena ‘‘kimatthampunaridaṃ vacanaṃ yāvatā niddhāriyamāno-vayavo samudāyabbhantaro, tattha yadā samudāyassā-dhikaraṇattaṃ vattumicchīyate, tadā sattamī siddhāva, yathā rukkhe sākhāti, yadā tvavayavasambandho tadā chaṭṭhī, yathā rukkhassa sākhāti saccametaṃ papañcatthantu vacana’’nti vuttaṃ, tañceta mayuttantidassento āha-‘na sālayo’ccādisūkayuttānidhaññāni sūkadhaññāni, āhitā avaṭṭhitā, ādheyya bhūtāti vuttaṃ hoti. Yatoti āhitattakāraṇā, tatoti yato jinindabuddhivacanamevamayuttaṃ, tasmā kāraṇā. ‘Pañcamī vibhatte’’ti (2-3-42) pāṇinīya suttaṃ, tadāha-‘samudāyato’ccādi, sutato sakāsā sīlaṃ atisayena seyyoti sambandho, ‘‘niddhāraṇe chaṭṭhī sattamīsu pattesu tadapavādo, yaṃ yogo’’ti parehākhyāyate, tattha tāva niddhāraṇamevettha natthi kuto chaṭṭhīsattamīnaṃ tatthappavatti, yato tāsaṃ bādhanatthamidamārabbhateti dassayamāha-‘nātra jātyādīhi’ccādi, nahiccādinā jātyādīhi niddhāraṇābhāvaṃ dasseti, jaccādīnanti niddhāraṇe chaṭṭhī, kuto na bhavaticcāha-‘jaccādisambandhene’ccādi, ataṃ byapadesatoti sīlattādibyapadesābhāvato, puna niddhāraṇābhāve hetvantaramāha-‘tulyānañce’’ccādi. Sādhunipuṇehi yoge pūjāyaṃ gammamānāyaṃ sattamī, tathā asādhuyoge, tathā pasitaussukkehi yoge tatiyāsattamiyo, tathā lopantanakkhattasaddā ca tena tena vacanantarena pāṇiniyehi vihitā, taṃ sabbaṃ taṃtaṃkārakavacanicchāyameva sādhetuṃ ‘mātari sādhu’ iccādayo udāhaṭā kesesu pasito pasatto, avabaddhoti attho, kesehi karaṇabhūtehi pasito bhavati, kattubhūtehi vā pasito katoti attho, phusseninduyuttena lakkhito kālo soyamityabhedena sambandhā phusse, tena karaṇabhūtena.

37. Paṭhamā

Paṭhamātthamatteti ettake vuttepi vākyattho padattho vā na viññāyate nāmaggahaṇānuvattitoti dassetumāha-‘dvedvekānekādi suttato’tiādi, nāmenāttho paṭipādiyamāno nāmasaṅkhāte-ttani abhidheyyattenājjhāropya paṭipādayatyanapekkhita vibhattivisesanti āha-‘abhidhīyati’ccādi, pakatirūpenāti nāmena, tassa abhidheyyassa, mattasaddassātiādinā sāmaññantīdaṃ mattasaddassatthavacananti dasseti, idaṃ vuttaṃ hotīti nāmassābhidheyyamatteti iminā idaṃ vakkhamānaṃ vuttaṃ hoti. ‘‘Pāṭipadikatthaliṅgaparimāṇavacanamatte paṭhamā’’ti (2-3-46) liṅgādīsu bhedena paṭhamāvidhānampaṭipannā, tadāha-‘liṅgaparimāṇe’ccādi, liṅgaṃ

itthipunnapuṃsakāni, parimāṇaṃ paricchedo, saṅkhyā ekattabahuttāni, tabbantopi saddatthoevāti liṅgādivantopi sarūpā byatiritto saddattho eva, uccattanīcattasāmaññampurodhāya pavattiyā uccanīcasaddehi paṭhamā hoteva, taṃyuttassāpi saddatthabhāvato ‘uccaṃ gharāni’tyādīnipi uccattaṃ guṇaṃ nimittaṃ katvā soyamityabhedasambandha gharesu vattantīti. Palambate ajjhāgacchatityādo ‘‘asaṅkhyehi sabbāsaṃ’’ti (2-119) lopavidhānasāmatthiyā pādīhyanatthakehipi paṭhamā siddhāyeva.

38. Āmanta

Abhimukhaṃ katvātiādinā yogārambhassa phalaṃ dasseti, nāmattheti saddatthe, padatoti āmantaṇādhikaatthamattappakāsakapadato, honti cettha…

Siddhassābhimukhīkāra [bhimukhībhāva (potthake)], mattamāmantaṇaṃ siyā;
Attho katābhimukho hi, kriyāyaṃ viniyujjate;
Āmantaṇaṃ na vākyattho, padatova patītito;
Natthevāmantaṇaṃ loke, vidhātabbena vatthunā;
Taṃ yathā bhava rājeti, nippannattho bhaveti ca.

Siddhassāti devadattattādinā siddhassa, atthoti devadattādi, kataṃ ābhimukhyaṃ samādhānaṃ yenāti viggaho, kriyāyaṃ viniyujjate gaccha bhuñjāti, āmantaṇaṃ natthi… idāni vidhīyamānattenāladdhasattikassābhimukhayitumasakkarūpattā, vidhātabbenāti nipphādetabbena.

39. Chaṭṭhī

Kiriyākārakeccādivuttiganthassa atthasaṃvaṇṇanaṃ kattumārabhate ‘ekāyaṃ sambandho nāme’ccādi, kiriyāya kārakehi ca nipphāditoti iminā sambandhassa kiriyākārakasambandha pubbakattamāha, tatoyevāyaṃ nākasmīkoti na yesaṃkesañci dvinnaṃ bhavati, visiṭṭhānaṃyeva tu dvinnaṃ bhavatītyatippasaṅgābhāvo, kiriyākārakasambandhapubbako hi kārakehi añño sassāmibhāvādiko sambandho, tathā ca vuttaṃ–

‘‘Sambandho kārakehañño, kriyākārakapubbako;
Sutāyamassutāyaṃvā, kriyāyaṃ so-bhidhīyateti.

Tattha assutāyaṃ kiriyāyaṃ ‘rañño puriso’ccādo kiriyā kārakasambandhapubbako-ñño eva sassāmibhāvādiko sambandho patīyateti, ‘sarati rajjassa’tyādo tu suyyamāne kiriyāsadde, ettha pana santamapi kammaṃ vattumanicchitaṃ, visesanabhāvoyeva saraṇampati rajjassa paṭipādīyate’rajjasambandhisaraṇa’nti, kiriyākāraka sambandho hi sabbattha vatthuṭṭhitivasenevatthi, tannimitto ca sassāmi bhāvādi, tattha sassāmibhāvavivacchāyaṃ vijjamānopi kiriyākāraka sambandho na vattumicchito, yathā ‘anudarā kaññā’ti, so cāyaṃ sambandho sassāmibhāvajaññajanakabhāvā-vayavāvayavavibhāvādilakkhaṇo bahuvidhoti veditabbo, tattha sassāmisambandhe rañño puriso, jaññajanakasambandhe nigrodhassa bījaṃ, avayavāvayavisambandhe rukkhassa sākhā, idāni sambandhassetassa kiriyākārakasambandhasañjātattaṃ yathāyogamaññatrāpyavagamayituṃ kiñci udāharaṇamāha-‘tathā hi’ccādi, paripālanakiriyākato nesaṃ sambandhoti iminā paripālyaparipālanalakkhaṇo-yaṃ sambandhoti dasseti, sā ayampari pālanalakkhaṇā kiriyā sambandhamassedambhāvahetuṃ janayitvā nivattati, atthappakaraṇādinā tvimāya kiriyāyāyaṃ sambandhoti viseso vasīyate, na chaṭṭhiyā visesāvagamane sāmatthiyaṃ… tassā sabbatthekarūpattā, suyyamāne eva vā kiriyāsadde kārakabhāvassa hetuno vacanicchāyābhāve assedambhābhāvasaṅkhātasseva phalassa vattumicchitattā tatheva sambandho jāto chaṭṭhiyābhidhīyate ‘rajjassa saratī’ti, vuttaṃ hi–

Janayitvāna sambandhaṃ, kriyā kāci nivattati;
Suyyamāne kriyāsadde, sambandho jāyate kvacīti.

Paripālayatīti purisamparipālayati, tato pālanādikā upakāra sabhāvā kiriyādvinnampi tesaṃ sambandhinī bhavati, raññā hi kāriyamānā

taṃsambandhinīpurisavisayattāvapurisayoginītyubhinnampikiriyāsambhavati, tatoyevatassā ubhayasambandhiniyā kiriyāya sambhaveassedanti buddhiyā hetubhūtassa aññamaññāpekkhasabhāvassa sambandhassa bhāvato kiriyājanitattamassa, aññamaññāpekkhālakkhaṇo… sabbathā nirapekkhatte sambandhābhāvā, sambandhi buddhisabbhavassāti sambandhīsu rājapurisādīsu assedanti evampavattāya buddhiyā sabbhavassa. Paresaṃ viya ''guṇe chaṭṭhī''ti vacanantarābhāve ubhayatthapi (cettha) [(yeva) (potthake)] chaṭṭhippa- saṅgoti bodhetumāha-'nanu ce'ccādi, saccanti yathā vuttaṃ codanamabbhupagamma codakampati yathāvuttaṃ sambandharūpaṃ tato-ññatrāpyupasaṃ haritvā tattha chaṭṭhippasaṅgaṃ codetumāha-'devadatto'ccādi, atheva miccādināsatīpiaññamaññāpekkhālakkhaṇe sambandhe vacanicchāyevettha kāraṇanti codakādhippāyamatropanetvā tadeva visesato chaṭṭhiyā abhāve samupanetuṃ'yajjevamihāpi'ccādikamāha, tattha athāti codakādhippāyappakāsanārambhe nipāto, evaṃ vattabbanti evaṃ yadipiccādinā vakkhamānanayena vattabbaṃ, paṭipādetabbatāyātyādinā idandīpeti ''visessaṃ vidheyatāya na parādhīnanti appadhānabhāvato byatiriccate tato-ttaniṭṭhameva, na rūpantarambhajati'purisasse'ti, visesanantu rājādikaṃ tadaṅgatāyānuvadiyamānamappadhānattā kārakarūpato byatiriccate, tato rūpantaraṃ bhajati 'rañño'ti, tato byatireka lakkhaṇo sambandho hoti, ekassa sambandhittāsambhavā vatthuto dviṭṭho visesanagatattena patīyate tato chaṭṭhī visesanamevānudhāvati patītivisaye saddappavattī''ti, yo hi vikappanaṃ visayo so saddānanti, atoyeva sambandho niyamena visesanabhedamanuvidadhāti… vatthuto dviṭṭhassāpi taggatattena patītiyā yathā bhātūnaṃ dhananti, nāvassambhātūnaṃ dhananticceva bhavati, tathā satyapi visessa bhede visesanagatameva bhedamanu(vidadhā)ti 'devadattassa assā'ti, tadetaṃ sabbaṃ visesanagatattena sambandhapatītito-vakappīyate, visessagatattenāpi tappatītiyaṃ niyamena taggatabhedānuvidhānaṃ siyā visesanagatabhedānuvidhānamiva, dviṭṭhattantu vatthuto [cattuno] na virujjhate, vattupaṭibaddhameva ca dviṭṭhattaṃ manasikatvā taṃvādīhi dviṭṭho sambandhobhidhīyate, atoyevāyaṃ byatirekavibhatti (yāgamyate)… byatiriccamānavisesanabhūtasambandhigatabyatirekalakkhaṇasambandhābhi- dhānappavattitoti, nīlādivisesanantu paratthattenāppadhānampi na kārakabhāvato byatiriccati… nīlādisaddenuppalādidabbābhidhānato, yathā 'nīlamuppalampassa, nīlenuppalena ṭhitaṃ, nīlassuppalassa gandho'ti, yadā tu na visessapavatti tadā byatiriccateva 'nīlassa guṇassa uppalannissayo'ti kārakabhāvalakkhaṇā padhānabhāvā byatiriccate eva nīlādi, tato visesanamevānekappakāratāyāva tiṭṭhate, tato vise- sanaṃ kiñcideva kārakarūpato padhānabhāvā byatiriccateti visesana mattenāpi sesaṃ sabbaṃ tathā siyāti nāsaṅkanīyanti.

Dvepīti rājapurisā dvepi, tatiye gehasaṅkhāte sambandhinī. Sahayuttampaṭicca evanti iminā purisassa appadhānattameva dīpeti, abhimatāti pāṇiniyānaṃ suttantarena abhimatā, yato chaṭṭhīya-mattano mate sambandhanissayā, tenāha- 'sambandhamevi'ccādi, sambandho cettha mātu saraṇānamavaṭṭhānādikiriyānimittoti keci, aññe tu saraṇassa kiriyārūpattā kiriyantaramantareneva dabbena sambandhopapattimāhuyathā dvinnaṃ jatukato saṃsileso, jatuno tu kaṭṭhenāttanāyeva, na jatvantarakato saṃsilesoti. Paresaṃ tatiyatthe dutiyatthe ca kitakappayoge ññatrāpi (pañcamyatthe) sattamyatthe ca (''chaṭṭhī cā'') ti (2-6-20) dutiyā pañcamīnañcā''ti (2-6-29) ca suttantarehi chaṭṭhītimatā, tassāpi vatticchātova sādhitabhāvaṃ dassetumāha-yathācetthātiādi, etthāpyādo udāharaṇadvaye suttantaramantarena sampadānattābhāvā sambandhavacanicchāyameva paresampi chaṭṭhī, tenāha-'etthā'tiādi, bahulantīmassa atthaṃ dasseti 'yathā dassana'nti, avisaṃvādakālokassatyādikaṃ kamme udāharaṇaṃ, pañcamyatthe pana vatticchātova sabbe tasanti daṇḍassātyādīni udāharaṇāni veditabbāni.

40. Tulya

Anabhimatāti 'tulyatthehyatulopamāhi tatiyāññatarissa'nti (2-3-72) suttena tulopamāhi aññehi tulyatthehi yoge tatiyāya vidhīyamānattā pāṇiniyānaṃ anabhimatā, yasmā sadisā bhāvā tesaṃ nopamāti 'ajjunassa tulā natthī'tyādikamuccate, tasmā evaṃ yathāvuttanayenāti tadevantīmassa attho veditabbo, tadevanti vā nipātasamudāyo yathāvuttanidassanattho, tulyesūti sadisesu, tathāvuttāti ajjunassatulānatthītyādinā tena pakārena vuttā.

41. Ato

Sutte 'ato'ti vuttaṃ 'akārantato'ti kathaṃ vuttīti āha 'ato'tiādi, ādesā hontīti seso, yakārānaṃyeva siyuṃ… aeādesānamekavaṇṇattā, lope kateti okārassa lope kate, tanneti yathāvuttaṃ dhacādyappaṭikkhipati, paṭikkhepe kāraṇamāha-'paralopassā'tiādi, kāraṇantaraṃ vattumārabhate 'kiñcā'tiādi, niccamparalopova siyā, na pubbalopopi āgamappayogānukūlyenātipi sakkā vattunti āha-'nacā'tiādi, niccamparalopoyevāti na ca sakkā mantunti sambandho, evaṃ santetyādinā tattha virodhamāha, atosambhavāti ādesākārato sambhavā, jhissākāravidhānaṃ ''yosu jhissa pume''ti (2-93) etadevapayojanantiādinā vuttappayojanābhāve kāraṇamāha-'aniṭṭhattā'ti, anabhimatattāti attho, payojanābhāvānabhimatattameva dassesumāha-'etadatthamevā'tiādi, imassāti ''ato yonaṃ ṭāṭe''tī massa suttassa, jhismātvevāti 'jhismā' iti etādisaṃ suttameva, jhismā yonaṃ ṭāṭetivāti ''jhismā yonaṃ ṭāṭe''ti suttaṃ vā, atoti 'ato' iti suttaṃ, tādisassapayogassāti aggā, agge iti payogassa.

42. Nīnaṃ

Yasmā ekameva rūpamudāhaṭaṃ, tasmā rūpārūpāni rūperūpānīti bhedo veditabbo, tena hi bahuvacane [bahuvacanena (potthake)] paṭhamādutiyāsu 'aṭṭhīnī'ti ekameva rūpamudāhaṭanti dasseti.

44. Sassāya

Suñiti ñakāro kimatthoti āha-'ñakāro'tiādi, asati hi ñakāre'ñānubandho'ti ñakārena visesanena sukāro na visesī yeyya satiyeva tasmiṃ tena so visesīyeyya, tasmā ''ñakānubandhādyantā''ti sutte 'ñakānubandhā'ti visesanaṃ visesanabhāvo attho payojanaṃ yassa so visesanattho, bahulaṃ vacanenānabhimatamanavasesaṃ vavatthāpīyatīti vuttiyaṃ ''bhiyyo''tyādikamupadiṭṭhanti dassetumupakkamate 'sāmaññenā'tiādinā, chaṭṭhī bhavatīti (se)so, nanuca atthasaddenāññapadatthasamāse kathaṃ catutthyattho-vasīyatīti vuccate, catutthīekavacane attattha'nti ettha saddhammasavanādikamattanimittanti yo-ttho, so cattho-ñña padatthepi, tassā-ññapadatthabhūtassāpi attā attho payojanambhavati nimittabhāvenāti nātthabhedoti ta eta imavajjitānaṃ sabbādīnanti ta etaimasaddehi eva vajjitānamaññesaṃ sabbādīnaṃ, paṭisiddhesupi kassaci ādeso dissatīti dassetumāha'tasaddassa cā'ti.

45. Ghapa

Itthiyā vadhuyāti pasaññānamī ūnamudāharaṇāni.

46. Ssāvā

Ghapasaññehīti idaṃ tetimāmūhi tīmassa aññapadatthasamāsena vā visesanaṃ daṭṭhabbaṃ, vuttiyaṃ katanti ādikaṃ kattādippakāsanatthaṃ kataṃ, tāyāti sabbattha vikappodāharaṇaṃ.

47. Namhi

''Āgamā tagguṇībhūtā taggahaṇena gayhantī''ti paribhāsā vacanametaṃ tattha tagguṇībhūtāti tasmiṃ āgamimhi guṇībhūtā, avayavavasena pacchā bhavanto amukhyabhūtā, taggahaṇenāti āgamiggahaṇena taggahaṇena gahaṇatoti āgamibhūtassa naṃ iccassa gahaṇena gahaṇato, 'namhi vibhattimhi'ti tu vattabbaṃ, vipallāso vā ettha daṭṭhabbo.

(49) Ikārassevavātiādinā vuttameva vivarati tissa iccādinā, tassa tissa, niddiṭṭhattāti tissa niddiṭṭhattā, ''namhi ticatunnamitthiyaṃ tissa catassā''ti (2-20) tissādeso ''namhi nuka dvādīnaṃ sattarasanna''nti (2-47) nuka, tissannaṃ.

51. Suña

Vibhattisutteti ''dvedvekānekesvi''(2-1) ccādisutte, ssananti bahuvacanena sahitamekavacanamāha, suttamidanti ''suñsassā''ti idaṃ suttaṃ, sutte pana satīti ''suña sassā''ti

sutte sati.

55. Ratyā

Ratti ca ādi ca ratyādayo, tehi.

56. Suhi

Anukaraṇavasenāti anusadisaṃ karaṇaṃ vacanamanukaraṇaṃ.

57. Ltu

Tenāti yato ltuiti visesanattena vattumicchitassa paccayassa gahaṇaṃ, tenāti attho, paccayassa gahaṇā tadādigahaṇaṃ labbhate… ‘‘paccayaggahaṇe yato so vihito, tadādino gahaṇa’’nti ñāyā, visesanattena vattumicchitattā tadantaggahaṇaṃ… ‘‘vidhibbisesanantassā’’ti (1-13) vacanatoti manasi nidhāyāha- ‘yato’iccādi, so kriyattho ādi yassa so tadādi, so paccayo-nto yassa samudāyassa so tadanto, tādisassa tadā ditadantasamudāyavisesa(ssa) gahaṇaṃ, na tu tadantamattassetyattho, nanu ca ‘ltvī’ti visesanattena vattumicchite bhavatu ‘‘vidhibbisesanantassā’’ti tadantassa gahaṇaṃ, paccayaggahaṇena pana tadādino gahaṇaṃ kathaṃ siyā vacanābhāvātyāha-‘tadavinābhāvittā’ti, yato vihito, tena vinā na bhavati sīlenāti tadavinābhāvī, tassa bhāvo tasmā. ‘‘Paccayaggahaṇe yato so vihito tadādino gahaṇa’’nti ñāyassa yattha paccayaggahaṇaṃ tattha sādhāraṇattā ‘tadādino’ti vuttaṃ, tadādisamudāyassa gahaṇe panettha viseso na dissati… adhikattāti [adhigatantāvāti (potthake)] ādīsu visesadassanāsambhavā, ‘tuṃsmā lopo cicchāyaṃ te’’ tyatra (5-4) tu dissati viseso, vakkhatihi tattha ‘‘tuṃtāyetave bhāve bhavissati kriyāyaṃ tadatthāya’’nti (5-61) tuṃpaccayaṃ vakkhati’’ccādi.

58. Ge

Aityevavattabbanti ‘gea’ityeva vattabbanti vuttaṃ hoti, pakkhe dīghavidhānenevāti iminā akārādese kate pakkhe dīghavidhāneneva, aññatthacaritatthatāyāti ltvantādito aññattha bhopurisā bhopurisaiccādo jātipadatthanissayanena katatthatāya, parisa mattatthatāyāti vuttaṃ hoti, avassaṃ dīghabhāve kāraṇamāha ‘yadicākāro’iccādi, yadica ākāroti padacchedo.

60. Ghabrahmā

Ghaitisaññā ghasaññā tāsaṃ, kaññāsaññātiādīsu ghasaññānaṃ bahuttā bahuvacanena niddeso, gharūpassāti ghassāti ghasaddarūpassa, tathā bho brahmāti ettha tathāti iminā brahmātirūpassa niruttiyaṃ niddiṭṭhattāva ettha saṅgahitabhāvaṃ dasseti. Evaṃ vivarantīti tasmā sa sakhato gassa akāraākārā’’tiādinā evaṃ vivaranti, te hi aca āca ica īca ecāti dvande pubbasarānaṃ lopaṃ katvā ettupasilesaniddesaṃ vaṇṇenti, sāmaññavidhānanti ‘brahmakattuisi sakhato’ccevamavisesetvā sāmaññena kathanaṃ, kimatthanti kiṃ attho payojanaṃ yassa taṃ kimatthaṃ. Sāmaññavidhānaṃ kimatthampanevaṃ payojanāsaṅkāyaṃ payojanāsaṅkāvicāraṇaṃ manasi nidhāya ‘āgati gaṇoya’nti vuttattā āha– ‘atthato’ccādi, atthatoti sā matthiyato, anenāti‘āgatigaṇoya’nti iminā vacanena, idaṃ vuttaṃ hoti ‘āgatigaṇoyanti iminā tadākārasaṅkhātajātippadhānagaṇattappakāsanena yadi sambodhane ekārantākārantalābhīnaṃ kattu isi sakha muni bhadantādīnaṃ gahaṇaṃ payojanaṃ na siyā, aññathā anupapajjanaṃ siyāti evamaññathānupapattilakkhaṇasāmatthiyato sāmaññavidhāne payojanamāhe’’ti, soyanti iminā vuttiyaṃ ‘āgati gaṇoya’nti vuttaṃ vacanaṃ nidasseti.

63. Ghossaṃ

Ssañca ssāca ssāyoca añca tiñcāti itarītarayoge cattha samāso,ssaṃ ssā ssāyaṃ tiṃsu.

64. Eka

Ghoca oca gho ghāntaokārantā, natthi gho yesante agho, tesaṃ, sāmaññavidhānatoti kassaci

liṅgassa aparāmāsā sāmaññena vidhānato, nādekavacanesūti nādīsu ekavacanesūti attho, hi hetumhi, yasmā kassaci evaṃ duṭṭhādhippāyo siyā, tasmā dutiyamudāharaṇanti attho, dutiyopi hetumhi, yasmā sabbesaṃ saṅgahaṇatthaṃ, tasmā na ca tathādhippetanti attho, sabbesamekavacanānaṃ saṅgahaṇābhāve suttānaṃ viracanappakāramāha-'aññathā'tiādi, uparicātyādīsvayamadhippāyo ''suttassa 'aṃyosvaghona'nti viracitattā sāmaññene-kavacanesvaghassa narassattappatīti tappaṭisedhābhāvā'daṇḍi kula'nti rassattaṃ 'sismiṃ napuṃsake'ti vidhisuttaṃ vadeyyā''ti, okārantappaṭisedhanti 'aghona'nti okārantappaṭisedhaṃ, ādesantaraṃ ''gossā gasihinaṃ sugāvagavā''tyādinā (2-67) karīyamānaṃ gāvādesādikaṃ, ettha pana napuṃsake ekavacanantaṃ daṇḍi kulanti vakkhamānattā nodāhaṭaṃ, yosu pana ''yolopanisudīgho''ti (2-88) adīghassāpi dīghavidhānasāmatthiyā paṭhamameva dīghassa rassābhāvekāva kathāti nodāhaṭaṃ, daṇḍīdaṇḍīni icceva tu bhavati, nossavāti pāṭho dissati, ettha vijjamāne ge pare okārantassa vā rassāpajjanadosampasaṅgato nossā'ti pāṭhena bhavitabbaṃ.

67. Gossā

Gāvena gavenāti karaṇepi samānaṃ, gāvassa gavassāti chaṭṭhiyāpi.

69. Gavaṃ

Senāti sutattā seiti vuttiyaṃ nimittaṃ parikappitaṃ.

72. Gāvu

Saddantarattena koci dosoti sambandho, ādisitabbā ādesā kātabbā.

73. Yaṃ

Pena pasaññāya yuttā īpī, paca so īcāti vāpī abhedaggahaṇena, aññassāti ikāra ukāraūkārassa.

77. Smi

Loke devadatto dattoti ekadesena samudāyavohāra dassanato sminotīmassa smiṃ vacanassātyayamattho dassitotyāha-'smiti iminā'tiādi.

81. Jhalā

Brahmādīsu 'ito kvaci sassa ṭānubandho'ti pāṭhāti sambandho, brahmādīsūti ''ghabrahmādite''ti (2-60) sutte vuttabrahmādīsu, pāṭhāti 'ito'tyādino gaṇasuttassa pāṭhā, ṭānubandhoti iminā (eṭādesaṃ) niddisati.

85. Kū

So [bhasmā] anto yassa so tadanto samudāyo, tassa, ''cānukaḍḍhitaṃ nottaratrānuvattatī''ti viññūvacanaṃ, viduno vidūti kūpaccayantassa udāharaṇaṃ, viññuno viññūti ''vito ñāto''ti (5-39) sabbaññuno sabbaññūti ''kammā''ti (5-40).

86. Lo

Lopotveva siddhattāti vomuttapakkhe lopotīmināva siddhattā.

87. Nano

Amuyāti itthiyaṃ yādeso, nanotīmassidaṃ paccudāharaṇaṃ.

88. Yolo

Paṭhamādutiyāyonamekato udāharaṇāni aṭṭhī aṭṭhīniti, tānica yolopanilātisseva dassitāni, tathāyevāññānipi ñāyantīti.

92. Ntassa

Ṭamuttapakkhoti asantaṃ kubbantassāti ṭādesena muttapakkho,ntussacevanti pasiddhattāva ṭādesamuttapakkhaṃ upameti, ‘‘sañjātaṃ tārakāditvito’’ti (5-45) ito andhitā.

93. Yosu

Ṭādeso-tippasajjatīti kasmā vuttaṃ nanu tadantassa samudāyassa patte ‘‘chaṭṭhiyantassā’’ti (1-17) antasseva hoti, tathāsati nevātippasaṅgo, tasmā kasmātippasajjatīti vuttanti, saccaṃ, tathāpi ‘jhissā’ti vattuṃ sakkuṇeyyatte issāti vuttatta [vuttanthi] sāmatthiyato tadantassa ṭādeso-tippasajjatīti tathā vuttanti, nanu ‘jhissā’ti vuttepi sovātippasaṅgo tadavatthoyevāti saccaṃ, tathāpi yadi samudāyassa ṭādeso-bhimato siyā ‘tathā sati kiṃ jhaggahaṇena issatveva vadeyyāti nātippasajjatīti, jhaggahaṇe nāmante ikārasseva jhasaññattāti idaṃ pana visesanattena vattu manicchite yujjati.

94. Vevo

Sahacaritañāyassāti ‘‘taṃsahacaritā taggahaṇena gayhantī’’ti ñāyassa.

95. Yomhi

Hetukurusaddehi yosu iminā ṭādese ‘‘lopo’’tīminā yolope vā sampatte ‘‘paccayanissitaṃ bahiraṅga’’nti yolopato ‘‘pakatinissitamantaraṅga’’nti ‘‘antaraṅgabahiraṅgasu antaraṅgavidhi balavā’’ti paṭhamaṃ ṭādese nimittābhāvāva lopā bhāvoti dassetumāha-‘hetukurusaddehi’ccādi.

99. Sabbā

Nanu katarādayova sabbādisaddavacanīyā honti samāsenābhihitattā, na tu sabbasaddo [saddasse (potthake)] tyāha-‘avayavene’tyādi,yadipi ‘sabba saddo ādi yesa’nti avayavena viggaho, tathāpi samudāyovāssattho bhavati… yesantyanena samudāyassa parāmāsāti bhāvo, itīti hetumhi, ko bhavantānaṃ dvinnaṃ bahunnaṃ vā eko deva datto kaṭhādīhi vā atthe dvīhi bahūhi vā ekassa niddhāraṇe sati kimhā niddhāraṇe ratara ratamesu ṇādivuttiyaṃ ‘‘ekatthatāya’’nti (2-119) vibhattilope ‘‘rānubandhentasarādissā’’ti (4-132) antasarādilope kiṃsaddassa rūpasiddhīti dassetumāha katamā’tiādi, ubho aṃsā assāti atthe ‘‘ayubhadvitīhaṃse’’ti (4-49) aye‘‘saro lopo sare’’ti (1-26) saralope rūpasiddhīti āha-‘ubho aṃsā’iccādi, kāyaṃ vavatthā nāme tyāha-‘sābhidheyyā’tyādi, avadhiccādinā tassevātthaṃ vibhāveti, adhaṃso abhaṭṭhatā avadhibhāveyevāvaṭṭhānaṃ, sābhidheyyā pekkhāti ettha so sako abhidheyyo attho disādi sābhidheyyoti gahitoti āha-‘pubbādīna’ntiādi, sābhidheyyanti kammato parā apapubbā ‘ikkha=dassane’tīmasmā ‘‘kvacaṇa’’iti (5-41) aṇpaccaye sābhidheyyāpekkho, so vāvadhiniyamoti dassetumāha-‘tamapekkhati’ccādi, tatthādhippāyaṃ vivarati ‘tathāhi’ccādinā, ettha ca parādisaddābhidheyyo-ttho disādesādi pubbādisaddābhidheyyassātthassa disāya desādino vāvadhibhāvena niyamavasena pavattati, yo cāvadhibhāvo niyamavasena pavattati, socāvadhibhāvo niyamavasena pavatto pubbādisaddavacanīyaṃ disādesādi mapekkhatīti sābhidheyyāpekkhovadhiniyamoyeva vavatthāti vuccatītyayamadhippāyo, na tu abhidheyyāyanti asambhavā, asambhavameva dassento āha-‘yo hi’ccādi, kosallena nimittenāti kusala saddassa pavattinimittena kosallena, uttarākuravo uttarakurudīpa vāsino, deso vā, ‘nāññañca nāmappadhānā’’ti (2-136) aneneva saññāyaṃ sabbādikāriyassa nisiddhatte kimasaññāyaṃbhyanenetyāha ‘nāññañce’tyādi, kiñci pubbattādikamuddissa kesañci pubboparotyādikā atthānugatā saññā anvatthasaññā.

104.Ti

‘‘Vānekaññatthe’’ti (3-17) vikappānuvattanato ayuttattābhāvaṃ dasseti‘nayidamayutta’nti, yuttatā cāssa pāṭhe byabhicāra dassanatoti vattumāha-‘napuṃsake’ccādi, pāṭhānugatā hi suttaracanā, vikappānuvattiyā anapuṃsakamidameva vacanaṃ tassa kvaci byabhicāratte ñāpakanti vattumāha-‘tassa cā’tiādi, avassamevamettha attho gahetabbo, aññathā yathāvaṭṭhitapāṭhānukkamenātthaggahaṇe sati suttassa [suttassā (potthake)] mukhyattappatītito kathantamaññassa ñāpakaṃ bhaveyya, mukhyabhāve hi ñāpakatthaṃ na yujjeyya.

108. Ate

Nanu ca ‘‘lakkhaṇapaṭipadavuttesu paṭipadavuttasseva gahaṇa’’ntīmāya paribhāsāya lakkhaṇikassākārassa gahaṇaṃ na pappotītyāsaṅkiya paṭipādayamāha-‘rassākāre’ccādi, paribhāsāya cassāyamattho ‘‘lakkhīyateneneti lakkhaṇaṃ, sādhvasādhujānana hesuttā sutta [sattha] muccate, paṭigatampadaṃ paṭipadaṃ, uccāritamañjasetyattho, lakkhaṇañca paṭipadañca lakkhaṇapaṭipadāni, tehi vuttāni rūpāni lakkhaṇapaṭipadavuttāni, tesu, vuttasaddo paccekamparisamāpīyate ‘lakkhaṇavuttesu paṭipadavuttesū’ti, tatrāñcasā yamaniddiṭṭhaṃ, kevalaṃ lakkhaṇadassanenāsmiṃ lakkhaṇe satyavassamanena rūpena bhavitabbanti lakkhaṇena paṭipāditaṃ, taṃ lakkhaṇavuttamityuccate, yantvañjasā saddeneva paṭipāditaṃ, taṃ paṭipadavuttanti vuccate, tasmiṃ lakkhaṇavutte paṭipadavutte ca rūpe sati paṭipadavuttasseva gahaṇaṃ, netarasse’’ti, paṭipadavuttassevetyavadhāraṇena niyamarūpabhāssā paribhāsāyāvagamyate, so ca niyamo aniyamapubbake sandehe satyavatiṭṭhate, tasmā yatra lakkhaṇavuttameva kevalaṃ, na paṭipadavuttaṃ, tatra nāyaṃ paribhāsā vatiṭṭhate, yatrāpi paṭipadavuttameva kevalaṃ, na lakkhaṇavuttaṃ, sopyetissā avisayo, yatra dve rūpāni sambhavanti tatrevā yamparibhāsā sandehāpākaraṇamukhena pavattāti ñāyappattoyevā mattho imāya paribhāsāyānuvādyate, tathāhi sandehaṭhānesu yadyapyekarūpamevamabhinnamubhinnaṃ, tathāpi lakkhaṇavuttaṃ rūpaṃ lakkhaṇe nonnīyamānaṃ dhūmaggi viya jalabalākā viya cānu mānikaṃ, yantu paṭipada vuttaṃ rūpaṃ, taṃ paccakkhasiddhaṃ, paccakkhānumānesu ca paccakkhambalavantaraṃ pamāṇanti ato paṭipadavuttameva gayhatīti.

110. Kvace

Napuṃsakaliṅge ekārena na bhavitabbanti sambandho.

114. Lopo

Akārassantaraṅgatte kāraṇamāha-‘pakatinissitattā’ti, pakatiyā idaṃ pākataṃ ‘‘ṇo’’ti (4-34) ṇo, lopassa bahiraṅgatte kāraṇamāha-‘paccayanissitattā’ti, antaraṅgeccādinā ‘‘antaraṅgabahiraṅgesvantaraṅgavidhi balavā’’ti paribhāsamupalakkheti, aṅgasaddo-vayavavācī, ante saddo sattamyatthe, aṅge bhavamantaraṅgaṃ vibhatthyatthe-saṅkhyasamāso ‘‘eonama vaṇṇe’’ti (1-37) attaṃ rāgamo, aṅgato bahi bahiraṅgaṃ ‘‘payyapābahitiro purepacchā vā pañcamyā’’ti (3-5) asaṅkhyasamāso, atra cāntaraṅgaṃ bahiraṅganti nāṅgebhavamantaraṅgaṃ, apitvantaraṅganissitaṃ kāriyamantaraṅgaṃ, nāpyaṅgato bahibhūto samudāyo bahiraṅgaṃ, kintu bahiraṅganissitaṃ kāriyambahiraṅgaṃ yathā mañcanissitesu saddāyantesu ‘mañcā saddāyantī’tyuccate taṃ viyeti atoyevā saṅkhyasamāsepi liṅgavibhattivacanantarayogo ‘antaraṅgo antaraṅgā’ti, saṅketiko hyayamasaṅkhyasamāso, na pubbapadatthappadhāno, yathā-paccakkhassākkhanissitattāvabodhatthaṃ ‘akkhamakkhampati vattate’ti vicchāya-masaṅkhyasamāsepi kate paccakkha ñāṇassākkhanissitattañāpanatthaṃ saṅketavasena kato-yamasaṅkhya samāso, na pubbapadatthappadhānoti‘paccakkho paccakkhā’ti liṅgavibhatti vacanantarayogo, tathevāya-mantaraṅganissito-yaṃ samudāyanissitoti ñāpanatthaṃ saṅketavasena kato-yamasaṅkhyasamāsoti liṅgavibhattivacanantarayogo na virujjhate, athavā antaramaṅgamassa kāriyassātthīti ‘‘saddhāditva’’ (4-84) tathā bahiraṅganti, antaraṅgañca bahiraṅgañca antaraṅgabahiraṅgāni, tesvantaraṅgo balavāti. Antaraṅga kāriyassa balavattaṃ sādhetuṃ ‘sabbapaṭhamaṃ vidheyyattā’tiādi vuttaṃ, idampana antaraṅgakāriyassa balavabhāvasādhane kāraṇaṃ na hoti, antaraṅgattā balavabhāvoyeva hi sabbapaṭhamaṃ vidheyyatta kāraṇaṃ, tathā cāha-

‘yo lopato akārassa paṭhamameva bhavane kāraṇamāha antaraṅgattā akārassā’ti, tasmā nāyaṃ pāṭho ghaṭate, antaraṅgabalavabhāvasādhanassa pana lokato icchitattā ayamevatthe pāṭho ghaṭate’’antaraṅgameva kāriyambalavaṃ loke tathādiṭṭhattā, tathā hi loko pātovā’’tyādi, loke tathādiṭṭhattāti antaraṅgabalavabhāvassa loke evaṃ vakkhamānanayena diṭṭhattā, athavā kenaci vidhurappaccayopanipātena kāraṇave kallena vā kadāci kattumasakkuṇeyyattepi antaraṅgassa avassaṃ vidheyyattaṃ dassetumāha sabbapaṭhamaṃ vidheyyattā’ti, satisambhaveti nimittassānupahatattā kāriyassa sambhave sati.

116. Ye

Ivaṇṇassāti vuttattāti ‘ye passivaṇṇassā’’ti ettha ivaṇṇassāti vuttattā.

118. Asaṃ

Liṅgavacanabhedepi byayarahitattā abyayavantaupasaṅganipātānaṃ pubbācariyasaññā, asatī saṅkhyā yesantyānyasaṅkhyānītyāha- ‘ekatte’ccādi, ekānekesūti vuttattā saṅkhyāvisese vidhīyamānāsyādayo kathamasaṅkhyehi uppajjitumussahante iccāsayenāha- ‘kathamasaṅkhyehi syādīnaṃ sambhavo’ti. Atha nissaṅkhyehi hotusyādīnamasambhavo uccaṃ rukkhassiccādotu saṅkhyāsambhave bhavitabbameva syādīhiccāha-‘saṅkhyāsambhaveve’ccādi. Vuttiganthassādhippāyaṃ vivarati ‘aññathe’ tyādinā, kimesamuppattiyampayojanaṃ yenāsaṅkhyehi taduppatti no-numīyate ccāsaṅkiyāha-‘tassañca satiya’ntyādi, asati hi syādīnamuppattiyamuccamādīnamasaṅkhyānampadattaṃ natthīti yo ādīsu padasmā paresaṃ tumhāmhasaddānaṃ savibhattīnaṃ vonoādikaṃ padanimittaṃ kāriyaṃ na siyāti ‘uccaṃ vo, uccaṃ no’tiādayo payogā na sijjhanti, sati tu syāduppattiyaṃ luttesupi tesu padattanipphattiyāyeva taduppattito padatte siddhe padalakkhaṇaṃ kāriyaṃ sijjhatevāti bhāvo. Parehi ettha ‘tassaṃ sālāya’nti vacanicchāyaṃ ‘tatra sālāya’nti yathā siyāti ‘‘abyayatvā syādino’’ti (pā, 2-4-82) abyayato parassitthiyamāppaccayassāpi lopo vihito, tenāha- ‘asaṅkhyehi’ccādi, tadayuttanti āppaccayassa lopavidhāna mayuttaṃtyattho. Atha kenātra āppaccayo vidhīyate yenāssāpi lopo-nusāsīyate ‘‘itthiyamatvā’’ti (3-26) ce netadatthi, itthiyamāppaccayassa vidhānato-saṅkhyānañcāliṅgattā, tasmā asaṅkhyehi āppaccayassa sambhavoyeva natthītyanatthakamāppaccayassa lopavacananti nānatthakaṃ itthiyanti (3-26) hi guṇippadhāno niddeso itthattavati āppaccayādayo vidhīyante ‘tassaṃ sālāya (micce tasmiṃ padatthe) tatre’ti asaṅkhyamidamitthattavati vattate, tasmā siyāye vetasmā āppaccayotyavassamāppaccayassa lopo vidheyyoti yo maññate, tampati āha-‘yadīpi’ccādi, visesābhidhānātyupagame vatta mānoyamasaṅkhyasamudāyo‘niddeso vattate’ti cobhayamikkhate, itthiyanti niddesassa guṇippadhānattaṃ sādhetuṃ ‘itthattavati hi āppaccayādayo’tiāha, tatretīmassāsaṅkhyassa sālāyaṃ vattanato āha- ‘itthattavati cā’ti, ayampasiddhirūpena na vattateti sambandho, yadi ayampasiddhirūpena vattate, kuto carahi itthattāvasāyotyāha- ‘itthattāvasāyo’ccādi. Idāni jinindabuddhivacanamānīya tassā yuttattamubbhāvayitumāha- ‘yopyāhi’ccādi, yadīpiccādi jinindabuddhivacanaṃ, tassāti itthattassa, padattho ca itthattaṃ siyāti yopyāheti sambandho, gammamānatthattā itisaddāppayogo, tassāyuttanti tassevaṃ vādino jinindabuddhino vacanamayuttaṃtyattho, kutoccāha- ‘evaṃ hi’ccādi, yadi itthattassa vākyatthatā itthippaccayanivattikatā, evaṃ sati sālāyamiccādisaddantarāpekkhā itthattappatīti tatretyādīsu siyāti attho, neva tathā patīyatīti bhāvo, vuttamevatthaṃ phuṭayitumāha- ‘tathāhi’ccādi, aviddasuayanti diṭṭhanto paññāso, aviddasu ayanti ubhayatrāpyatrekavacanasissa nivattiyā kataṃ yamekattaṃ, taṃ saddantarādyanapekkhameva patīyatetyattho, itthatta vuttinā sālādisaddena sāmānādhikaraṇyaṃ tatretyetassāti etāvatā āppaccayo uppajjatīti ca na sakkā vattunti dassento āha- ‘samānādhikaraṇattampi’ccādi, samānādhikaraṇattampīti (itthi) vuttinā sālādisaddena sāmānādhikaraṇyampi, āppaccayādīnaṃ nāṅganti sambandho.

119. Eka

Evāti anuvattateeva, ekottho yassa pakatyādisamudāyassa so ekattho ‘assa cekatthasaddassa pavattinimittaṃ īyādi vidhānantyāha- ‘ekatthatā īyādividhāna’nti, īyādivuttiyanti vattanaṃ vutti īyādīnaṃ vutti, īyādividhāne satityattho, samāsatoti samāsitā, tenevāti ‘‘dissantaññepi paccayā’’ti (4-120) sutteneva.

120. Pubba

Yadā cātrādhisaddappayogo tadā teneva vibhatyatthassa vuttattā na sattamī payujjate, yadā sattamī, na tadādhisaddo, tenā sakapadeneva viggaho evaṃ dassanīyoti āha- ‘itthīsu kathā pavattā’ti, itthisaddato sattamībhavane kāraṇamāha- ‘taṃsamānādhikaraṇattā’ti, tena adhisaddena samānatthattāti attho.

121. Nāto

So ca amādeso, ādesassevāti aṃādesasseva, apañcamiyāti pañcamiṃ vajjetvā. Aññatra vidhīyamāno-yamamādeso pañcamiyampaṭisiddhattā pañcamiyā paṭisedhena sayampi paṭisiddho nāma hotītyāha ‘ādesassevāyaṃ paṭisedho’ti, lopapaṭisedhassa ‘nāto’ti pubbavākyena vuttassa ayampaṭisedho neti sambandho, atha kathamidamapañcamyātyamādesenevātisambandhati na lopa paṭisedhenāti paribhāsamāha-‘anantarassa vidhi vā hoti paṭisedho vā’ti, ettha antarasaddassānekatthattepīhāntarāḷavācīti na vijjate antarammajjhamassetyanantaro, antarāḷamattapaṭisedhe payojanaṃ natthītyantarāḷagatassa vidhino paṭisedhassa cābhāvānantarotyupa carīyate anantarā gāmātyādi viya, diṭṭhatte pana majjhassa na vijjate-ntara mesanti viggahe suttepyanantarassa vidhānantarassāpi diṭṭhattā dvinnamekopyanantarotyuccate, tenevānantarassāti paribhāsāyameka vacanaṃ, itisaddo idamatthe, iti imāya paribhāsāyādesenābhisambandhatītyattho, tenāti yathāvuttaparibhāsāya vasena, yena kāraṇenādesenābhisambandhati tenātyattho, alopoti lopa paṭisedho, sāmatthiyāladdhanti dvinnamatthānaṃ vidhānāya dve vākyāni bhavanti, tatra ‘nāto’tīdaṃ paṭisedhavidhāyakamekaṃ vākyaṃ, ‘amapañcamiyā’ti dutiyamamādesassa, tatrāpañcamiyātyādesenevāti sambandhati, vuttavidhānā na lopapaṭisedhena, tathāsatyamapañcamiyātidaṃ vākyaṃ yadi na visesatthamālambate tamantarenānupapattito-ññathā kintyanenātthabalena laddhanti attho, alopoti jotetīti sambandho, vākyabhedena vivaraṇaṃ kataṃ, na ekavākyattenāti byatireko ekavākyatāyañhi kāriya dvayassapi pañcamiyampaṭisedho siyā ‘pañcamiṃ vajjetvā taṃ kāriyadvayaṃ veditabba’nti, yadipi siddhāti sambandho, yena nāppattiyātyanena ‘‘yena nāppatte vidhirārabbhate, tassa bādhanambhavatī’’ti mamparibhāsamupalakkheti, kimatthamihāyaṃ paribhāsā paṭhyate iha satthe-pavādā ussagge bādhanteti niyamo, tatra cussaggā duvidhā niyatappattayo aniyatappattayo ceti, ye sabbatthāpavādavisayampavisanti, te niyatappattayo vuccante, ye kvacidevāpavādavisayamavagāhante, te aniyatappattayo vuccante, evaṃ duvidhesussaggesu ye-niyatappattayo, tesameva bādhanamicchīyate, na niyatikānaṃ, tena tappadassanatthamayamparibhāsā paṭhyateti, yenetyussaggassa niddeso, neti paṭisedhavācī nipāto, appatte asamphuṭṭhe visaye ityajjhāhāriyaṃ, yena ussaggena nāppatte patteeva samphuṭṭheeva visayetyattho… ‘dve paṭisedhā pākatamatthaṃ gamentī’ti katvā, vidhīyatīti, paṭisedho vidhānañca, ārabbhate vidhī

Yate paṭhyatetyattho, anenāpavādavidhindasseti, tasseti ādoyeneti niddiṭṭhassaussaggassabādhanambhavatyapavādena, yena tvappatte visaye ārabbhate tassa bādhanaṃ na bhavatītyattho, kutoti ce anavakāsattā, tathāhi yadi ussaggena sabbo visayo gahito siyā, ko-pavādassaañño visayo siyā, tasmā anavakāsattā (na) apa (vāde) pana tassa bādhanambhavatītyavaseyaṃ, yena tussaggena koci devāpavādavisayo-nuppattosiyā, nasabbo, tampati sāvakā sattā tambādhateti vuttaṃ hoti, ‘pañcapūlimānaye’tyatra pañcannaṃ pūlānaṃ samāhāroti visesanasamāso ‘‘nadāditovī’’ (3-27) samāharaṇaṃ samāhāroti samāhārassapi bhāvarūpattā āha ‘bhāvappadhānattepī’ti, guṇabhūtadabbāni pūlāni.

125. Ima

Sutte anitthiyanti kimatthiya (manena) paṭisedhavacanena, yato imassetvevānitthiliṅgena niddesoti manasikatvā āha-nāmaggahaṇe’iccādi, ‘‘nāmaggahaṇe liṅgavisiṭṭhassāpi gahaṇa’’nti paribhāsāyaṃ, tattha liṅgena sutte niddiṭṭhato aññena kenaci visiṭṭhaṃ nāmaṃ liṅgavisiṭṭhaṃ, tassa, yattha saddasāmaññasannissayanaṃ, tattha nāmaggahaṇe satiliṅgavisiṭṭhassāpi gahaṇaṃ hoti… sāmaññe sabbavisesānuppave satotyadhippāyo, idamevāti anitthiyanti vacanameva, ñāpakanti patti pubbako paṭisedho, so itthiyampattiyaṃ sati anitthiyanti kato siyāti anitthiyanti paṭisedhavacanamevemaṃ paribhāsaṃ ñāpetīti attho, iminā imissā paribhāsāya sāmatthiyaladdhataṃ

dasseti.

127. Simha

Anapuṃsakassāti pariyudāsoti anapuṃsakassāti ettha nañsaddassa pariyudāso-tthotyattho.

129. Massā

Tannetiādinā katthaci paribhāsāvatiraniccāti sūceti.

130. Kevā

Hotu sito-ññatrake sati sādeso, simhi tu kappaccayā paṭhamameva kato massa sādesoti tappaccaye sati 'kevā'ti kiṃ sāmaññena sādesavidhānene tyāsaṅkiya suttassa sāmañña vidhāne phalaṃ dassetuṃ 'kenekatthatāyaṃ'tyādimāha, kenekatthatāyanti kappaccayena saha ṇādivuttiyaṃ, pubbabhāgassāti asubhāgassa padattābhāvāti ''ekatthatāyā''ti (2-119) vibhattiyā padattasādhikāyāpagamena padattābhāvā, padasaṅkhāranibandhanoti pada siddhi hetuko, ''nimittābhāve nemittikassāpyabhāvo''ti ñāyassāyamattho ''nimittaṃ kāraṇaṃ hetūtyanatthantaraṃ, nimittassa abhāvo nimittābhāvo, tasmiṃ nimittābhāve hetuvināsetyattho, nimittā āgato nemittiko, phalabhūto dhammo, nimitte bhāvo vā nemittiko, nimittassābhāve taṃ hetuto pavattassa nemittikassa phalassāpyabhāvo bhavatī''ti, tathāhi chattanimittachāyā chattāpāyena bhavati, padīpanimittadassanaṃ padīpāpāye na bhāti, tathehāpi nimittato pavattānaṃ nimittābhāve abhāvoyeva yutti māti maññate, aññatracāti sito aññatra ca.

131. Tata

Tyaetānaṃ takārassa pariccāgāya 'tatassā'ti vuttaṃ.

132. Ṭasa

Imissāyātyādīsu ''ssaṃ ssā ssāye''tyādinā (2-52) i, ''tadādesā te viya hontī''ti paribhāsato sādyādesīnaṃ gahaṇāssāyādesādīnaṃ gahaṇasambhavepi kiṃ ssāyādiggahaṇe na suttagurukaraṇene tyāsaṅkiya'ssāyādiggahaṇa'miccādi, vutti gantho vuttoti dassetumāha-'nanu ce'tyādi, ṭasasmādikaṃ 'ṭasasmāsminnannāsvimassa cā'ti vattabbaṃ, namādīnampi vidhiggahaṇāya [nādīnampaviggahāya (potthake)], tassā

Desino ādeso tadādeso, tassa, tassa ādesino gahaṇaṃ taggahaṇaṃ, tena.

134. Duti

Aññathāti guruniddesamakatvā aññena lahuppakārena niddisane sati, ekavibhattiniddiṭṭhattāti'dutiyāyossā'ti ekavibhattiyā niddiṭṭhattā, aññathātiādinā nekadesotivacanapariyantenetena 'na tvekavibhattiyuttāna'nti paribhāsekadesassa adhippāyo pakāsitoti ñātabbaṃ, etadevānuvattatītyanena tu ''ekayoga niddiṭṭhānampekadeso-nuvattate''tīmassa, ekavibhattiyuttānaṃ ekadeso nānuvattateti yojanā paribhāsāyaṃ, ñāpetīti pubbe viya sāmatthiyena ñāpeti.

139. Nāññaṃ

Appadhānappaṭisedhato sabbādīnaṃ tadantavidhinā bhavitabbaṃ, aññathā hi sabbādiggahaṇe ko pasaṅgo piyasabbādīnaṃ, yato appadhānappaṭisedho, karīyate tena paramasabbeiccādi hotīti dassetumāha-'appadhānappaṭisedho'iccādi.

140. Tati

Yatthāti yasmiṃ kattari karaṇe vā, kattari tatiyāsiddhimāha-‘karoti’ccādi, karotimhi karadhātumhi gammamāne, māsena katāti pāṭhena bhavitabbaṃ… māsena katānaṃ pubbānanti vattabbattā, pubbabhāveti pubbabhavane māsassa karaṇattaṃ, ettha tu māsena karaṇabhūtena pubbabhūtānanti attho, tenevetthāpi bhavantīti pāṭhena bhavitabbaṃ.

141. Cattha

Cassa attho cattho, soyevāti ettha samāsassa parāmāso, cattho ettha sambhavati kintu sabbādi na catthasamāsavisayoti pāṭhena bhavitabbaṃ.

144. Manā

Kiṃ bahulaṃvidhānā ‘vuddhyabhāvo’ [otthābhāvo (pañcikāyaṃ)] ti pāṭhena payojanaṃ yene tadatthameva ‘‘sumedhādīnamavuddhi ce’’ti gaṇapāṭho kato, hemasaddena hemamayāni gahitānyabhedenatyāha- ‘hemamayānī’ti, kappana saddena sīsālaṅkārajālāni gayhanti, tāniyeva vāsasāni paṭā taṃsarikkhatāya, sakatthepi yathāgamambhavantīti sambandho, bāṇādīsu abhidheyyesu manādīsu na paṭṭhīyantīti yojanā, bāṇādīsuti bāṇa saddakkhayādīsu, ahasaddassa manādikāriyāsambhavā ahasaddo manādīsu na daṭṭhabbo, rahasīti nipātattā ikārassa ca asabbhavā rahasaddo ca manādīsu na daṭṭhabboti sajjhāhāro sambandho veditabbo, ikārassa kaccāyane smino karīyamānassa ikārādesassa ca, rahatisaddassa nipātattaṃ sabhāvato pakāsetuṃ ‘rahasītyādi’māha, rahosaddeti ettha rahasaddoti pātho-vagantabbo, tenāti yena ahasaddassa manādikāriyāsambhavo rahasītica nipāto, tena, ihamanādīsu.

146. Bhava

Geti gasaññe pare, kuto-nuiccādo bho’iti bahuvacananto nipāto, tathāsati ‘tayojanā’ti yujjati, tañca nipātattaṃ samatthetīti [nipātamatteti] dassetumāha- ‘bahutte’ccādi.

148. Ntassaṃ

Sattamyantaṃ bhavatīti seso, nanucantassāti vutte ntantuppaccayovāvasīyati, na tadantavidhīti [ntantuppaccayova nāvasīyati, tadantavidhipīti pāṭhena bhavitabbaṃ] āha- ‘ntappaccaya sseve’ccādi, sutattāti sotaviññāṇena gahitattā paccakkhattāti vuttaṃ hoti, anumitassa ‘‘vidhibbisesanantassā’’ti (1-26) liṅgato tadantasaṅkhāta atthadassanasaṅkhātaanumānaññāṇena viññātassāti attho.

154. Rāja

Daḷho dhammo dhanu assa daḷhadhammā. Rājādīsvimappaccaye paṭhite

Tadanto paccayaggahaṇa paribhāsāya gayhatī tyāha- ‘iminā iccādi.

162. Ltu

Paccayaiccādinā ‘‘paccayaggahaṇe yasmā so vihito tadādino tadantassa ca gahaṇa’’nti ñāyaṃ dasseti, tattha yato vihito taṃ vinā na bhavati paccayotyanena ñāyena pattoyevāttho ākhyāyate ‘paccayaggahaṇe yasmā so vihito, tadādino gahaṇa’nti, ‘‘vidhibbisesanantasse’’ti tadantaggahaṇaṃtyākhyāyate ‘tadantassa ca gahaṇa’nti, so pakativiseso ādi yassa samudāyassa so tadādi, so paccayo-nte yassa samudāyassa so tadanto, tādisassa tadāditadantasamudāyavisesassa gahaṇaṃ, na tu tadantamattassetyattho, iha tu tadantaggahaṇamevānurūpanti’ dassetumāha-‘‘kattari ltuṇakā’’ti iminā tyādi, tadāditadanta samudāyassa tu gahaṇe phalaṃ ‘byajigisī’tiādīsu daṭṭhabbaṃ, tañca ‘‘tuṃsmā lopocicchāyaṃ te’’ti (5-4) sutte sayameva vakkhati.

165. Salo

Kaccāyane ‘‘sakamandhātādīnañce’’ti (2-3-44) suttitaṃ, sopi ltvantoyevātyabhimatasiddhīti dassetuṃ vuttiyamudāhaṭaṃtyāha- ‘sakamandhātu’iccādi, ltvanto mandhātusaddo atthīti ‘sakamandhātu’ saddopi ltvantoti sajjhāhāro padasambandho daṭṭhabbo, tatopīti na kevalaṃ kattutova, mandhātusaddassa ltvantataṃ sādhetvā sakamandhātusaddampaṭipādetuṃ ‘sabbesa’ntiādimāha.

169. Ṭapa

Saṅkhyāsaddo yadīpi saṅkhyāne vattate, tathāpi saṅkhyānadvārenidhasaṅkhyeyye vattatītyāha- ‘cuddasahi saṅkhyāhī’ti pāṭhena bhavitabbaṃ, cuddasasaddavacanīyāva pañcādisaṅkhyā, yato saṅkhyāsaddo neha pariggahitoti.

175. Divā

Divasato smino ṭimhi pubbasaralope divi.

181. Yonaṃ

Dutiyāggahaṇenāti ‘dutiyāyossa ne vā’tyevaṃ sutta racanāyaṃ dutiyāggahaṇena.

185. Nāmhi

Enādesassāsambhavāti nāssa smādesattā.

187. Gassaṃ

Ubhayavikappoti samāsāsamāsapakkhadvayavidhānaṃ, kaccāyanavutti kārassa vippaṭipattimāvīkattumāha-‘kaccāyane’ccādi, itthipumannapuṃsaka samūhoti etthāyantesaṃ sādhanakkamo ‘dvandachaṭṭhīhi samāse itthipumanapuṃsakasamūho’ti ṭhite ‘‘samāse ca vibhāsā’’ti (2-2-35) pumantassa amādese ‘‘vaggantaṃ vā vagge’’ti (1-42) niggahītassa vagganto.

192. Puma

Kammādittā enassāpi abhāvapakkheti ‘‘nā sse no’’ti (2-80) kammādito nāssa enādesakaraṇato vuttaṃ.

197. Ime

Ādeso kathanaṃ, anvādeso-nukathanamiccāha-‘anvādeso kathitānukathana’mīti, kathitassānukathanaṃ kathitānukathanaṃ, anena ca neha pacchā uccāraṇamattamanvādeso, kiñcarahi ekassābhidheyyassa pubbasaddena paṭipāditassa dutiyampatipādanamanvādesoti vadati, teneha na bhavati ‘devadattaṃ bhojaya, imañca yaññadatta’nti, kenaci visesantarayogena kathitassānukathanaṃ anvādesoti sambandho. Kathampana visesantarayogo gamyateccāha- ‘sāmatthiyā’ti, kenaci visesenāyoge vuttasseva punabbacanānupapajjanaṃ sāmatthiyaṃ, tenevāha- ‘aññathe’ccādi.

198. Kissa

Navirujjhatīti iminā ‘‘itthiyamatvā’’ti (3-26) sāmaññena vidhānato syādyantamajjhepi itthiyampaccayo navirujjhatīti vadati.

204. Namhi

Nanu yathākkamaṃ naṃvibhattikkamenāpi sambhavati, tathāsati ‘dvinnaṃ saddānaṃ dveādesā

kamene’cceva kasmā vuttaṃ tyāsaṅkiyāha ‘na naṃvibhattikkamenāpī’ti. Kāraṇamāha- ‘tassānapekkhitattā’ti, iminā nissayakaraṇamekā satthiyā yuttīti dasseti, apekkhite kathaṃ bhaveyyā tyāha- ‘yadi hi’ccādi, apekkhiti yathākkamaṃ, evamaññate ‘‘kiñcāpi jātiniddesena dvepi naṃ rūpāni gayhanti, tathāpi ‘ticatunna’nti viya byattiniddesova yathākkamopakārīyamānāna, manudesassa tathā viññayamānattāti naṃsuicceva vadeyya, na tathā vuttaṃ, tato-vasīyate ‘na yathākkamametthāpekkhita’nti.

205. Nta

Nanu ntantūnanti tadantā gayhanti paccayaggahaṇaparibhāsāya, tathā sati kāriyittena tadantāva gayhanti kathaṃ ntantūyevā tyāsaṅkiyāha- teyeve’ccādi, paccakkhatāyāti [sutathāya-pañcikā] sutattā, balavattā teyeva kāriyittena gayhantīti sambandho, na tadantā, dubbalāti byatirekaṃ vatvā dubbalatte kāraṇamāha- ‘anumitattā’ti, anumitattaṃ sādhetumāha- ‘anumitāhi’ccādi, bhavibhattīnanti pāṭho yutta taro, tassa antādese akāreti sambandho.

219. Yomhi

Yomhīti sattamyantajātiniddesā labbhamānatthavasena ‘pacceka’nti vuttiyaṃ vuttaṃ, tenevāha pañcikāyaṃ- ‘kathamidamavasīyate yomhīti niddesā’ti, tassadāni atthampakāsetuṃ ‘paccekanti ekekasmi’ntiādi vuttaṃ. Ekekasmiṃ yomhi dvinnaṃ ādesānaṃ sambhavā ādesīnampi bahuttasambhavoti sutte ‘dvinna’nti bahuvacananiddeso, vuttiyampana paccekaṃ yomhi paccekaṃ dvisaddasambhavā ‘dvissā’ti vuttaṃ, dutiyāyampi duve dve.

228. Nāsmā

Pakatavasenāti tumhāmhānamādesānamadhikatavasena, kamamanatikkamma na bhavantīti sambandho.

230. Caṃvā

Kaccāyanācariyo tumhāmhehi parāya catutthī chaṭṭhī savibhattiyā ‘‘sassaṃ’’ti (2-3-3) suttena amādesaṃ vidhāya ‘tumhaṃ amha’nti bahuvacanarūpāni sādheti… ekasmimpi attani guruādike ca gārava vasena bahuvacanarūpadassanatoti dassetumāha-tumhaṃ amha’ntiādi, tassāyuttattā ‘tamayutta’nti vatvā ayuttataṃ sādheti ‘evaṃ hi’ccādinā, imasmimpana satthe ekasmimpi sabbathā bahuvacana rūpasādhanakkamaṃ dassetuṃ ‘idha panā’tiādimāraddhaṃ.

232. Apā

Nenāti nakārena, padasaññāvidhāya kavacanābhāvepīti pāṇini yānamiva syādityādyantānaṃ padasaññāvidhāyakassa suttassa abhāvepi, anvatthavasena padanti gayhamāne atippasaṅgopi siyāti āha-‘ruḷhiyāvātippasaṅgā bhāvo’ti, ākhyātaṃ sābyayakāraka visesanaṃ vākyanti keci, ekākhyātikaṃ vākyantyapare, taṃ sabbaṃ ekato saṅgahetvā ‘padasamūho vākya’nti vuttikārena vuttanti dassetumāha- ‘sābyaye’ccādi, ākhyātaṃ tyādyantamāhu, abyayamasaṅkhyaṃ, ākhyātaṃ sābyayaṃ sakārakaṃ savisesanañca vākyesaññaṃ bhavatītyattho, visesananti kārakavisesanassa kiriyā visesanassa ca sāmaññena gahaṇaṃ, sābyayaṃ-saddhiṃ vacati, sakārakaṃ odanaṃ pacati devadatto pacati, sakārakavisesanaṃ-muduṃ visadamodanampacati, dassanīyo devadatto pacati, sakiriyāvisesanaṃ- muduṃ pacati, mandaṃ pacati, padasamūho vākyanti vutte ayampi adhippāyavisesovasīyatīti vattumāha-vattu’miccādi, yatheccādinā anekākhyāti kampi guṇappadhānabhāve nopakārato vākyamekambhavati… pada samūho vākyanti vuttattāti vadati, yathā vākyanānattanti sambandho. Ihāpīti vattumicchitatthetyādopi.

233. Yonaṃ

Higgahaṇe pañcamīhissāpi gahaṇambhaveyyāti sutte ‘apañcamyā’ti vuttaṃ, tumhehi puññaṃ

pasutaṃ anappakanti gāthāpāde tumhehitiādisū tattā na voādeso, tumhe tiṭṭhatha nagareti pubbavākyato vākyantarattā ekavākyatā natthi, tumhe viya diya dissanti amhe viya dissantīti viggayha 'disa-pekkhaṇe' iccasmā ''samānaññabhavantayādi tūpamānā disā kamme rīrikkhakā''ti (5-43) kappaccaye ''nate kānubandhanāgamesū''ti (5-85) ettābhāve ''syādisyādinekattha''nti (3-1) samāse ca 'ekatthatāyaṃ''ti (2-119) vibhattilope ca ''sabbādīnamā''ti (3-86) ā 'tumhādisāna'miccādi.

235. Anvā

Pacchā ādeso anvādesoti gahite kathitānukathananti kathaṃ ñāyatīti āha- 'pacchā kathanañca kathitāpekkhanti katvā'ti.

236. Sapu

Saha vijjamāno pubbo yassa so sapubbo.

237. Naca

Aparamparayogappatipatyatthanti 'gāmanagarānaṃ cenā'tiādinā vuttassa paramparayogassa aggahaṇatthaṃ.

240. Nasā

Jaṭā assa atthīti jaṭilo, sova jaṭilako, jaṭilakāti ekatthe nidassitavisesavacanaṃ, māṇavakāti viya na sāmaññavacanaṃ, asatte sampatteti idaṃ ''āmantaṇaṃ pubbamasantaṃ vā''ti (2-239) suttassa sāmaññatā vuttaṃ, sāmaññavacanassa paṭisedhoti iminā visesavacane jaṭilakaiccatra 'āmantaṇaṃ pubbamasantaṃ vā''tīmassa pattindasseti, devadattādisāmaññavacaneti devadatto devadattasaddo ādi yassa, tañca taṃ sāmaññavacanañca, tasmiṃ devadattādisāmaññavacane māṇavake māṇavakasadde parabhūte sati, ubhinnampi asatteti iminā idaṃ dīpeti ''devadattāti visesavacanattā paṭisedhābhāvā pubbaparānamubhinnampi ''āmantaṇaṃ pubbamasantaṃ vā''tīdaṃ pappotī''ti.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Dutiyakaṇḍavaṇṇanā niṭṭhitā.

3. Tatiyakaṇḍavaṇṇanā

1. Syādi

Yassātikamāvaṭṭhitassayoādiakkharasamudāyassa, kintanti āha- 'ida'miccādi, idanti yathāvuttaṃ syādisamudāyarūpaṃ, avayavena viggaho samudāyo samāsattho, samudāye pavattā saddā avayavesupi vattantīti syādisaddo siādike avayavepi vattate, vidhiggahaṇañāyenāti ''paccayaggahaṇe yasmā sa vihito tadādino tadantassa ca gahaṇa''nti ñāyena. Syādi ante yassa taṃ syādyantaṃ. Nanu ca ''syādisyādinekattha''nti sāmaññena vuccamāne yaṃkiñci syādyantaṃ yenakenaci syādyantena sahekatthībhāvamarahati, tathāhi yathā gāmagatotiādo, tathā passa devadatte gāmaṃ, gato yaññadatto gurukulanti ādopi samāso tyāsaṅkiyāha-'sāmaññena vuttepi'ccādi, yassa syādyantassayena syādyantena sambandho, tena syādyantena sahataṃ syādyantamekatthambhavatīti sambandhato viññāyati avasīyatīti yassātyādisvattho, tathā ca gāmagatotyatratthīmesa-maññamaññāpekkhālakkhaṇo sambandhotyekatthībhāvo, tatoyevetthāhu-

> Niyataṃ sādhanaṃ sādhye, kriyā niyatasādhanā;
> Sannidhānena metesaṃ [cethissā (potthake)], niyamo-yampakāsatīti.

Ayamettha attho ''yato gāmamiccetaṃ sādhanaṃ sādhyaṃ kiriyaṃ

taṃbyapadesajānanayogyamapekkhate gatoti, ato sādhanaṃ kāra kaṃ sādhye kiriyāya niyataṃ, yato ca kiriyā sayaṃ sādhanamapekkhate kiṃ gatoti, ato kiriyāpi niyataṃ sādhanametissāti niyatasādhanā hoti ayaṃ yathāvutto niyamo aññamaññāpekkhāvasena vattamāno etesaṃ sādhyasādhanānaṃ sannidhāna mattena aññamaññato pakāsatī''ti. Passa devadatta gāmaṃ, gato yaññadatto gurukulaṃtyatra tu gāmanti sādhanaṃ passeti sādhyamapekkhate, gatoti gamanakiriyā tu gurukulamapekkhate, tato ca gāmagatānaṃ vākyantarāvayavānaṃ natthevāpekkhāti na bhavati samāso, sabbatthevamūhanīyaṃ, sambandho hi aññamaññāpekkhālakkhaṇo sambandhyantarato-navaṭṭhitaṃ nivattetvā visese niveseti, tathāca vuttaṃ–

> Tassa tvākaṅkhato bhede, yā pariplavamānatā;
> Visese taṃ nivesento, sambandhovāvachindatīti.

Bhede visese gāmantetaṃ sāmaññaṃ visesāpekkhaṃ 'gāmamāsīsati, jahāti, gato'ti, tathā 'gato gāmaṃ, vanaṃ, gurukula'nti vevamākaṅkhato-bhilasato tassa tu padhānapadassupasajjanapadassa ca yā pariplavamānatā anavaṭṭhitatā taṃ visese visiṭṭhe sambandhini nivesento patiṭṭhapento sambandhovānekappakāro kvaci sādhyasādhanabhāvalakkhaṇo kvaci pakativikārabhāvasabhāvo kvaci sassāmi sambandharūpo avachindati sambandhyantarato nivattetīti attho, yato-yamapekkhā vākyakāleyeva nirūpyate, tato yatthātthi padānamapekkhā, tattha samāsāvagamo, yatra tu natthi, tatra na bhavatītyanupadiṭṭho visayavibhāgo ñāyateti bhāvo, bāle abudhetu nissāya vicitto samāsavidhānalopādinānekappakāro paṭipattiyā sādhusaddaparijānanatthamupāyo sambhavati, paramatthato tu saddantarattā accantaṃ [aññattaṃ] vākyasamāsānaṃ bhedo, na hi vākye diṭṭhapadāni samāse santi, tathā ca vuttaṃ–

> Bāle nissāyupāyo-yaṃ, vicitto paṭipattiyā;
> Bhedo vākyasamāsānaṃ, ccantaṃ [ññattaṃ (potthake)] saddantaraṃ yatoti.

Atoyevāti yato sāmaññena vuttepiyassayena sambandhotena saha tadekatthambhavatīti sambandhato viññāyatīti nāniṭṭhaṃ kiñcipīha hoti, atoyeva hetutoti attho. Byapekkhā sāmatthiyapariggahāyeti padānamaññoññākaṅkhā byapekkhā, sāva sā matthiyaṃ, tassa pariggahāya. Samatthavacanaṃ na katanti pāṇiniyehi viya ''samattho padavidhī''ti (pā, 2-1-1) samatthavacanaṃ na kataṃ. Samattho pada vidhīti paribhāsāyamayamattho ''vidhīyate [vidhīyatīti (potthake)] vidhi, padānaṃ vidhi padavidhisamāsādi, yokocīha satthe padavidhi,so samattho viggaha vākyatthābhidhāne (satti) veditabbo''ti, tādisaparibhāsāya byāpārato tesaṃ 'passa devadatta gāmaṃ, gato yaññadatto gurukulaṃ' tyādo nāniṭṭhappatti, sāmatthiyañcettha dvidhātyupagamyate vākye byapekkhāvuttiyamekatthībhāvo ceti [vuttiyamekatthībhāvo vākye byapekkhāceti (potthake)]. Tattha paṭhamassa pariggahaṃ vacanamantarena paṭipādiya dutiyassa pariggahamidāni vacanena paṭipādayamāha- 'ekatthī bhāvo'ccādi, ekatthībhāvo bhinnatthānaṃ sādhāraṇatthatāvasena pavattiviseso, vākye hi sādhāraṇatthatā natthi bhinnatthattā, atoyevettha bhedanibandhanā chaṭṭhyupajāyate 'rañño puriso'ti, vuttiyantūbhayapadabyavacchinnatthābhidhānato sādhāraṇatthatā bhavati, idaṃ vuttaṃ hoti ''samāse visesanaṃ visessamanupavīsati ekībhavati visesanaṃ, vākye tu visesanaṃ visessato visuṃyevā vatiṭṭhate''ti. Dvandasamāsassa tu padānaṃ visesanavisessābhāvepi sakalapadatthappadhānattā 'rañño go ca asso ca puriso cā'ti vākyato 'rañño gavāssa purisā'ti samāsassa viseso ekatthī bhāvalakkhaṇo bhavatyeva, tathāhi tattha vākye bhinnatthanibandhana samuccayapaṭipādanāya casaddo payujjate, samāse tu nappayujjate, ekattha vacanenevāti ''syādisyādinekattha'' tyekatthavacaneneva, ekattībhāvoyeva bhavatīti seso, evakāro na vākye tathāhi dīpeti. Vākye kathanti āha- vākye'tiādi.

Vākyeti viggahavākye, visesena gayhati ñāyatyaneneti vigga- ho, so ca taṃ vākyaṃ ceti viggahavākyaṃ, visesena vā gahaṇaṃ viggaho, tadatthaṃ vākyaṃ viggahavākyaṃ, tasmiṃ, kāyaṃ byāpekkhāti āha-'bhedādilakkhaṇā'ti, ādisaddena saṃsagga bheda saṃsaggānañca gahaṇaṃ.

Tattha sāntarehi sāmyantarehi ca byāvutti chedo, saṃvisesa sāmivisesānaṃ sambandho saṃsaggo, tadāha- 'tathāhi'ccādinā, bhedako byāvattako, atthagahitoti kāraṇavasena bhedavādinā gahito, yadeccādinā saṃsaggavādino-dhippāyamāha yadā tūbhayampiccādinā ubhayavādino, abhimatoti ''pākkaḍārāsamāso''ccanena (2-1-3) pāṇininā icchito. Pākkaḍārāti ''kaḍārā

kammadhāraye’’ccanena (2-2-38) kaḍārāsaṃsaddanā pagevāti attho.

‘Putha bhinno attho yesaṃ padānaṃ tāni puthagatthāni, vākye hi rañño puriso tettha rājasaddo rājatthameva vadati, purisasaddo purisatthameva, vuttiyantu rājapurisotettha rājasaddopi purisatthameva vadatīti dvinnamekatthībhāvo bhavati, aññoyevāvayavatthānvito samudāyattho pātubhavatīti tadapekkhāya cekatthībhāvo vuccate, jahamānasakatthavuttimabhyupagamma vuttaṃ- ‘visesanassa sakattha pariccāgene’ccādi, atoyeva paro codessati ‘nanu ce’ccādinā. Ekatthībhavanaṃ samasananti iminā ekatthanti samāsoti nātthantaranti dīpeti.

Jahamānāni padāni sakatthaṃ yassaṃ (sā) tathā vuttā, nāccantāya jayātīti evammaññate ‘‘pariccāgamattamabhisandhāya jahamānasakatthaṃtyuccate, na tu sabbathā pariccāgoparopakārāya tassopādānato, sabbathā ca sakatthapariccāge paropakārāsampādanato-nupādānameva payojanābhāvā tassa siyā’’ti, thapati vaḍḍhatī. Atthanti rājasaddavāccaṃ. Accantapariccāgepi na doso… vākye diṭṭhassupasajjanassa vuttiyaṃ soyevāyantyanvayāvasāyato tadatthāva gatiyāti dassento āha- ‘atha ve’ccādi.

Soyevāyantyajjhavasāyo-nvayo, soyevāyaṃ rājasaddo yo vākyatāle diṭṭhoti vohārīnamekattāvasāyenāsatyapi (rājasaddassa)tthe purisassa visesanambhavissatīti bhāvo, ettheva diṭṭhantamāha- ‘yathe’ccādi.

2. Asaṃ

Abyayanti yadaññesaṃ pasiddhanti liṅgavacanabhedepi byayarahitattā upasagganipātānaṃ parehi abyayasaññākaraṇato abyayanti paresaṃ pasiddhaṃ, tesantvayaṃ samāso abyayatthapubbaṅgamattā anabyayaṃ abyayambhavatīti abyayībhāvo pasiddho, asaṅkhyassa sutattā tasseva vibhatyatthādayo visayabhāvena visesanānīti viññāyantītyāha- ‘asaṅkhye’ccādi, iminā nemesamāsatthāti dīpeti.

Tāvasaddassa kamavuttiyaṃ yo-ttho sampajjate tamāha- ‘vibhatya’ccādi, vibhatyatthe udāharitvāti vibhatyatthavisaye vattamānassāsaṅkhyassa itthisaddena samāsamadhitthīti uvāharitvā, niccayamāsāna maviggaho, asakapadaviggaho vā yutto, aññathā aniccatāpattītyāha- ‘niccasamāsattā’iccādi.

Asakapadena anattaniyapadena aññapadena viggaho asakapadaviggaho, tena, ettha hi yathā kumbhassa samīpaṃtyaññapadavākye samīpa saddenupasaddavacanīyassa vuttattā upasaddo nappayujjate, yathā itthī sūti etthādhisaddavacanīyassā (dhā)ratthassa sattamiyā vuttattā nādhisaddoti ‘itthīsū’ti aññapadavākyaṃ vuttaṃ, kathāpavattāti tvādheyyo padassanaṃ, evaṃ sabbatthonneyaṃ, asakapadaviggahenātthova vutto,

Adhisaddassa pana puratovaṭṭhitassādhāre vattamānassa taṃsamānādhikaraṇena sattamyantenitthisaddena saha samāsoti dassetumāha-‘adhisaddo’ccādi.

Syādilopoti adhisaddato itthisaddato ca paresaṃ sattamī bahuvacanānaṃ lopoti attho. Atta (bhāva) sampattīti sarīrasampatti adhippetāti brahmasaddassa sarīraṃ atthoti āha- ‘brahmaṃ sarīranti, katthacī uttarapadatthappadhānattāvāsaṅkhyasamāsassa ‘sampannaṃ brahma’nti viggaho vutto.

Samāsavibhattiyāti samāsato uppannavibhattiyā, sakalo padesasakalo, pariggahāpekkhāti abhyupagamāpekkhāyāti attho, abhyupagamepi hi pariggahasaddo–

Sapathe parivāre ca, mūlābhyupagamesu ca;
Ravimhi rāhugahite, dāresu ca pariggaho’’ti nighaṇṭu.

Sakalassa bhāvo sākalyaṃ-sakalasaddappavattinimittaṃ, tampana nissesa [matanissesa

(potthake)] ggahaṇā puthu bhavatītyāha- ‘asesaggahaṇa’nti, tiṇānaṃ sākalyanti viggaho, tiṇasaddena hi tiṇasahitāni gahitāni, teneva vakkhati byatirekanaye- ‘taṃ sabbaṃ tiṇasahitamajjhoharatī’ti, satiṇamajjhoharatītetthādhippāyattha māha-‘yāvā’tiādi.

Tiṇasaddo upalakkhaṇaṃ sesā-najjhohāriyānaṃ, tenāha ‘tiṇādikampī’ti. Pariggahāpekkhāyantabhūtassa gahaṇatthaṃ ‘‘abyayaṃ vibhattisamīpā’’disutte ‘sāgyadhīte’ti nipphādanatthamantavacana mudāhatampāṇininā, tampi sākalyeyevāharituṃ [sākallenodāharituṃ] sāgyadhītetyūdāhaṭanti dassetuṃ ‘tato’tyādi vuttaṃ.

Tatoti yato sakalasakale na vattati, pariggahāpekkhāya samattiyā antato sakāsā sākalyaṃ na bhijjateti sambandho, samatthiyampi ante udāharaṇanti seso.

Aggipariyantanti aggiattho gantho tādatthiyā aggi, sopariyanto-ssa ajjheyassāti aggipariyantaṃ, yattakassājjheyassa pariggaho, tassa aggi pariyanto, agginā pariyantabhūtena sahito sakaloti viggaho, aggino sākalyanti vā.

Saddikānanti byākaraṇaññūnaṃ. Atthābhāveityatthaggahaṇaṃ itaretarābhāve dhammābhāve ca mā siyāti, atoyeva coccate ‘athetaretarābhāve’iccādi, itarasmiṃ itarassa abhāvo itaretarābhāvo, go asso na bhavatīti hi atthantarattaṃ nisedhīyate, na vatthubhāvo, brāhmaṇo na bhavatītyatrapibrāhmaṇattadhammo nisedhīyate, na vatthubhāvo, parattātiādinā vippaṭisedha visayamāha.

Atikkamābhāvetī ettha atikkamāti pañcamiyā asamāsaniddesoti āha- ‘atikkamā’ti, na panuppannassa pacchāti iminā atikkamābhāvo nāma uppannassa pacchā abhāvoti dasseti.

Nittiṇanti uttarapadatthappadhāno-saṅkhyasamāso. Sampatisaddassa sāmaññavacanattepi idhādhippetaṃ kālaṃ dassetumāha- ‘upabhogasse’’ccādi, upabhogo kammasādhano lahupāvuraṇassa nāyamupabhogakāloti viggaho, (ati) lahupāvuraṇanti rūpasiddhīti dassetuṃ lahupāvuraṇassātiādi vuttiyaṃ vuttaṃ.

Yoggaṃ rūpanti viggahe anurūpaṃ, nanu cātra niccasamāsattāsapadaviggahena bhavitabbaṃtyāsaṅkiyāha-‘vicchāya’miccādi, anusaddena hi yoge vicchāyaṃ ‘‘anunā’’ti (2-10) dutiyā vidhīyate, vākyeyevāssa ca payogo nāññatreti vākyampi bhavatīti maññate. Sakikhīti etthāpi ‘‘akāle sakatthe’’ti (3-81) sahassa so.

Sadiso kikhiyāti ettha kikhiyā pasiddhabhūtāya sādhiyassa sādhanabhāvena gahitāya sadhammattena koci sādhiyo sadisoti vuttoti kimidha sadiso appadhānaṃ [padhānamevāti attho] tathā sati puppapadatthappadhānenāsaṅkhyasamāsena sakikhīti ettha na bhavitabbanti āha- ‘nanuce’tyādi, kikhiyāti sambandhe chaṭṭhī, ettha pana sadisattassa kikhīyā-ppaṭibaddhattāppadhānattaṃ. Netadatthītiādinā yathāvuttaṃ codanaṃ pariharati.

Yathā devadattoti ettha yadi samāso bhaveyya, devadattena sadiso yathādevadattanti bhaveyya, paṭisiddhattā pana (na) samāsoti, kikhīti makkaṭassābhidhānaṃ. Jeṭṭhānukkamenāti vuttattā anujeṭṭhanti tatiyantatā gamyate. Cakkena yugapadi sacakkaṃ.

4. Yāvāvadhāraṇe

Amattānaṃ yattako paricchedo yāvāmattaṃ.

5. Payyapābahitiro purepacchāvāpañcamyā

Pañcamyāti kasmā vuttaṃ nanu avuttepi tasmiṃ vakkhamānanayena pañcamyantattā pañcamyanteheva samāso viññāyatītyāsaṅkiyāha‘yadipi’ccādi. Tathāpiccādinā pariharati, hotu kāmaṃ ‘paripabbataṃ vijjotate’ti dutiyānisedhāya, aññatra kathanti āha ‘iha ce’tyādi.

Ācattāro vāti āsaddo vākye, saraṇe vā, **gāmo** bahi tiṭṭhatītyattho, purato gāmampassāti vadanto puretyatthappaghānoyanniddeso, nasarūpappadhānoti dasseti, abhimukhe gāmampassātyattho. Avuttānametānyupalakkhaṇāni, tasmā 'tiro gāmampassā'tipi vuttaṃ hoti, tiriyato gāmampassa, pacchato gāmampassāti attho.

Apasaddayoge niccapañcantassa vikappena samāsavidhānāvābhavanenodāharaṇaṃ dinnaṃ (ettha) pañcamyāti payojanābhāvepi aññadatthaṃ kariyamānamihāpyatthavantaṃ hoti.

6. Samī

''Anu yaṃ samayā''ti (2-1-15) ca ''yassa cāyāmo''ti (2-1-16) ca pāṇinino vacanadvayaṃ, ayametesamattho ''yassa samayā samīpavācī anusaddo, tena saha samassateti ca, anu yassāyāmavācī, tena syādyantena saha samassate''ti ca. Vatthuto tu sāmīpyāyāmavantānamaniddesepi sāmatthiyā tadākkhepoti dassento āha-'samīpāyāmāna'miccādi.

Sambandhittāti sambandhisaddā sakatthamiva niyatapaṭiyoginamākkhapanti… tena vinā tesaṃ sakatthābhāvā. Āyāmo dīghatā, ''yassa samīpāyāmesvanu''ti yathāvuttasuttadvayamākkhepenupadisati, vanassa sāmipyamanuvanaṃ, ''asaṅkhyaṃ vibhattisampattisamīpa'' icceva (3-2) siddhepuna samīpaggahaṇaṃ vikappatthaṃ, tena vanassānuti vākyenāpi bhavitabbaṃ.

Gaṅgāya āyāmo anugaṅgaṃ, bhāgavuttikāro ''lakkhaṇene''ti vattate. Yassāyāmavācī anu, tena lakkhaṇena samassate anugaṅgaṃ bārāṇasī, gaṅgāya lakkhaṇabhūtāya pasiddhāyāmaguṇāya bārāṇasī lakkhīyate yāvāyatāyāmā gaṅgā tāvāyampīti sabhāvato tūpamānopameyyabhāvo samāse patīyate gaṅgā viya dīghā''ti lakkhiyalakkhaṇabhāvaṃ vaṇṇeti. Evaṃ sati bārāṇasīti paṭhamā nopapajjateti maññamāno āha-'gaṅgāyā mena yuttā ''tyādi. Anugaṅgaṃ bārāṇasiyāti bārāṇasiyā gaṅgāyāmo lakkhaṇanti attho.

7. Tiṭṭha

Akatasamāsācāti anena iminā katasamāsataṃ dīpeti, tiṭṭhantīti idaṃntappaccayantassātthapadanti dassetumāha-''ntokattari vattamāne''ticcādi, (5-64) āyatītīmassāttapadaṃ āyantīti, pumbhāvābhāvo nīpātanā, akāro ca nipātanā ''gotva catthe cā lope''tyatra (3-46) 'nāññāsaṅkhyatthesū'tyanuvattanato.

Lūnayavādīnamettha nipātanā kālepi napuṃsakaliṅgattaṃ, saṃhaṭāyavā yasmiṃ kāle saṃhaṭayavaṃ, ummattagaṅganti saññāyamaññapadatthe vādhikārepi niccasamāso, na hi vākyaṃ saññāti, ādisaddena'samassa sobhanattaṃ susama'miccādīnañca saṅgaho, pabhāvanaṃ pakāsanaṃ.

8. Ore

Oraṃ gaṅgāya, pāraṃ yamunāyāti samāse kate nipātanā ekāro, teneva vuttiyaṃ vuttaṃ 'ekārantattaṃ nipātanato'ti, vuttivikappanatthatoti vuttiyā vikappo attho yassāti viggaho.

10. Amā

Socekatthībhāvo visiṭṭho-bhimatoti sambandho, muhuttanti accantasaṃyoge dutiyā, pādisamāsaṃ katvāti āsaddassa harasaddena vuttisaddena [vuttipadena (pañcikā)] kiriyākhyāpyateti asatyupasecanādikiriyāyaṃ saṅkhārakaṃ saṅkhāriyaṃ vā na bhavati, atthiceha tadubhayaṃ, tato tesaṃ sambhavāyeva samāsantobhūtakiriyā gamyateti maññate, tathāhi dadhibhojanaṃtyādo vutte adhyādino saṅkhārakattaṃ bhojanādino ca saṅkhāriyattaṃ patīyate, na copasekādimantarena saṅkhāriyasaṅkhārakabhāvo-tthīti sāmatthiyāyevupasekādippatīti.

Tadapekkhāyāti gammamānopasecanādikiriyāpekkhāya. Pāṇiniyehi atthena 'etassida'nti atthe

niccasamāso-bhimato sabbaliṅgatā ca, tathā vacanābhāvamiha manasikatvā 'katha'miccādinā vutti yaṃvuttaṃcodakavacanamāharitvā tatthādhippāyaṃvivarati 'evamaññate'ccādinā, vidhānaṃ katanti evamaññateti sambandho, tattheccādinā añña padatthe bhavissatītyetthādhippāyaṃ vivaranto niccasamāsataṃ sabbaliṅgatañca paṭipādayati, vākyanivattisiddhāyevāti.

Atthasaddenāvagatatthatāya etassāti vattumayuttanti 'etassa attho'ti vākyanivatti siddhāyeva, kathañcipi catutthyantā bhinnatthassa samāse katepi tattha virodhamāha- 'catutthyantasse'tyādi.

Vacanampīti ''atthena niccasamāso sabbaliṅgatāca''iti (3-1-36) vākyakārena patiṭṭhitavacanampi, pāṇinīyānaṃ 'etassa ida'nti atthe samāse kate yo-ttho sampajjati, aññatthasamāsepi soyevatthoti dasseti 'yo' iccādinā, anupādāparinibbānanimittaṃ vāyāmoccādinā yojetabbaṃ… taṃnimittattā vāyāmādīnaṃ, tesaṃ kathādīnanti ettha tesaṃ vāyāmādīnanti vattabbaṃ… vāyāmotyādinā vuttattā so ca tannimittaṃ hoteva, ayametthādhippāyo ''etassa idanti vākye atthena samāse sabbaliṅgatā ca 'etadattho etadatthā etadattha'nti vāyāmādayo ca samāsatthā honti, etaṃ anupādāparinibbānamattho payojanametassa etissā etassāti aññapadatthepi esaṃ padānaṃ soyevatthoti nātthabhedo''ti.

Idañca ''avippaṭisāratthāni kho ānandaṃ kusalāni, avippaṭisāro pāmojjatthāya…pe… vimuttiñāṇadassanaṃ anupādāparinibbānatthāya etadattho vāyāmo etadatthā kathā etadatthā mantanā etadatthaṃ sotāvadhāna''ntiādi (tikaṅguttara, ānandavagga) pāḷiṃ nissāya vuttaṃ.

Pāṇiniyehi ''kattukaraṇe kitantena bahula''nti (2-1-32) kitantena tatiyāsamāsavidhānā tattheva bahulaggahaṇena 'gāmaniggatā'dīsu samāso vutto, tenetthāntodāharaṇānaṃ dvinnamadhikattaṃ, samāsābhāvo-bhimatoti pāṇinīyehi ''pūraṇaguṇasuhitatthasadabyayatabbasamānādhikaraṇene''ti (2-2-11) sutte guṇa itivacanenābhimato, saditi saññā tesaṃ ntamānānaṃ.

So kathanti iha 'bhāvatittatthehī'ti bhāvappaccayanteneva samāsapaṭisedhavidhānā 'brāhmaṇassa sukkā' iccādo so samā sappaṭisedho kathaṃ sijjhatīti attho.

Guṇattaniyevāti guṇasabhāve eva, abhimatoti vāttikakārassābhimato ''tadavaṭṭhehi ca guṇehī''ti, tasaddenāssa guṇassa parāmāso tasmiṃyeva guṇe avatiṭṭhantīti tadavaṭṭhā, guṇeyeva guṇātiṭṭhanti na kadācipi soyamityabhedā dabbavuttayo sukkādayo viya te tadavaṭṭhā guṇā gandhādayo, tadavaṭṭhitehi guṇehi chaṭṭhī samassateti vattabbanti attho.

Ābhimatoti ''pūraṇā''disutte abyayaggahaṇena, devadattassāti chaṭṭhiyā gurumhi sāpekkhattepi gurusaddassa sambandhisaddattā sakatthe [vākye] viya vuttiyaṃ byapekkhā-yāhānito vuttisabbhāvaṃ vacanantarena sādhetumāha- 'tathācāhū'ti.

Sātthevāti sakatthe viya, assāti sambandhisaddassa, sāmatthiyaṃ gamakattañcatthīti padānamaññoññāpekkhālakkhaṇaṃ sāmatthiyaṃ sāmatthiyābhāvepi viggahavākyatthassa gamakattaṃ vā atthīti attho, guruno kulaṃ dāsassa bhariyāti viggaho, athātra brāhmaṇassa ucce'iccādo sāmatthiyaṃ gamakattaṃ vā natthīti kuto-vasitaṃ, yena tadābhāvātra samāsābhāvo vaṇṇīyateccāha-'sāmatthyādinotvi'ccādi.

Samāsābhāvo-bhimatoti ''pūraṇā''disutte samānādhikarassāpi upādānato. Sehīti attaniyehi, nābhimatoti ''cayuttehi sehi asamāsitehi chaṭṭhīsamāsappaṭisedhovattabbo'' (vā) tyanena, puthagatthatāya [bhinnatthatāyaṃ-vutti] miccassavivaraṇaṃ gavādīnamasamāseti, evamassādīnaṃ samāsenālanti sambandho.

Yogīnanti itarītarayogīnaṃ, anenetaretarayogacatthasamāsaṃ vadati. Vuttihotītyassa vivaraṇaṃ chaṭṭhīsamāso bhavatīti, ekatthībhāveiccassa vivaraṇaṃ gavādīnañca catthasamāse satīti.

Ruḷhittāti samāsasseva kīḷāvācakattena jīvikāya ca paccāya kattena pasiddhattā, na vākyassāti 'uddālapupphabhañjikā'tyādo ruḷhīvasena niccasamāso bhavissatīti tatra kiṃ vacaneneti maññate, sarasi ruḷhanti viggaho.

Ayampana amādisamāso kammadhārayadigusamāsāti sabbepi paresaṃ tappurisasadisattā tappurisā, yathā hi tassa puriso tappurisoti uttarapadatthappadhāno, tathā te siyuṃ, saṅkhyāpubbatta napuṃsakattasaṅkhātehi dvīhi lakkhaṇehi gacchati pavattatītidigu.

11. Vise

Kintaṃ visesana micchāha-‘yami’ccādi, yaṃ avatthāpayati taṃ vuccatīti sambandho, kintaṃ visessamiccāha-‘yadaneke’ccādi, yaṃ avatthā pīyate tamabhidhīyateti sambandho, nanvekatthenetyuccamāne visesseneti kathamavagamyate, yato evaṃ vivaritavā tyāsaṅkiyāha-‘yadipi’ccādi.

Sambandhisaddattāti evaṃ maññate ‘‘sambandhisaddā sakatthamiva niyatampaṭi-yoginamākkhipanti… tena vinā tesaṃ sakatthassāsambhavāti, vivaritavāti vivarittha, ekatthenetīmassa samānādhikaraṇena saha samāso hotīti evaṃ sājjhāhāro attho veditabbo, atthasaddassānekatthattā viseseti ‘attho abhidheyyo’ti. Kathaṃ tenattho vuccatītyāha-‘adhikarīyati’ccādi.

Visessassa samānādhikaraṇattañca visesanāpekkhanti sambandho. Visessasaddassa visesanena saha samānādhikaraṇattaṃ visesana saddāpekkhanti evamettha attho daṭṭhabbo, tattha kāraṇamāha-‘sambandhā’ti, adhikaraṇassa samānattaṃ nāma bhinnānaṃ sambandhīnaṃ bhavati, sambandhino ca sambandhamantarena na hontī [hoti (potthake)] ti visesanavisessānaṃ sambandho viññāyate, evaṃ viññātā tasmā sambandhāti attho.

Saddabyatirekena hettha atthānaṃ visesanavisessabhāvo na sambhavati, tathā hi ‘nīlamuppala’nti pañca vatthūni sannihitāni nīlanti nīlattaṃ guṇasāmaññaṃ, nīlo guṇo, tadādhāro dabbanti tīṇi, uppalanti uppalattaṃ uppalajāti, dabbañca tannissayoti dve.

Tattha uppalajāti guṇajātīnaṃ [nīlajātiuppalajābhadhanaṃ (kātantaṭīkā)] tāva na sambhavati visesanavisessabhāvo jātiyā nigguṇattā, nīlattassa ca nīlaguṇe samavāyino, uppalattassa ca uppaladabbe samavāyino samānādhikaraṇattampi natthi, uppalajātiyā nīlassa ca guṇassa atthi samānādhikaraṇattaṃ… nīla muppalanti pavattinimittānaṃ uppalajātinīlaguṇānamekamadhi karaṇaṃnissayoti, visesana visessabhāvo tu natthi jātiyā anīlattā, guṇadabbānantu sambhavativisesanavisessattaṃ dabbassānekaguṇattā, samānantu tesamparamadhikaraṇaṃ tatiyaṃ natthi, yena samānādhikaraṇattaṃ siyā, evaṃ nīladabba uppaladabbānampi aññamaññaparihārena vattumicchitānaṃ na visesana visessabhāvo, nāpi samānādhikaraṇattaṃ, kasmā aññamaññāsambandhato apekkhābhāvato, vuttapaṭipakkhato pana vakkhamānanayena saddānameva sāmānādhikaraṇyaṃ visesanavisessattañca veditabbaṃ, tenevāha-‘atoyeve’ccādi.

Atoyevāti yato visessassa samānādhikaraṇattaṃ visesanāpekkhaṃ, atoyeva hetutoti attho, bhinnanimittappa yuttānamevāti sāmaññena nīlaguṇādhāre dabbe guṇeyeva vā nīlasaddassa, uppalasaddassa ca sāmaññena guṇavati dabbe vattamānattā aññamaññesu bhinnesu saddappavattiyā kāraṇesu payuttānaṃ saddānameva [niṭṭhānameva (potthake)].

Samānādhikaraṇattanti nīluppalasaddānaṃ visuṃvisuṃ yoge visiṭṭhadabba vācittassāsambhavā, nīlañca taṃ uppalaṃ ceti sāmānādhikaraṇye sannipatite sati sambhavā evaṃ tattha visiṭṭhe vatthumhi pavattānaṃ tesaṃ samānatthatā, evakārena byavacchinnamatthaṃ dassetumāha-‘natvabhinne’ccādi.

Nanucetyādi codyaṃ, sīsampātīti sīsapā rukkhaviseso, nayida mevamiccādi parihāro.

Atha tuccateiccādinā parassa vacanāvakāsamāsaṅkate, visesavuttīti phalassa rukkhassa ca sāmaññasaddattā bhāvena visese vutti, imesanti sīsapādīnaṃ na samodhāritāti na nicchitā, sāmaññavuttiyeva samodhāritāti adhippāyo, avasitā nicchitā vutti yesaṃ sīsapādīnaṃ te avasitavuttayo, payatanaṃ vinā tadā pappoti cāti sambandho, payatananti ‘sāmatthiyaladdhepivisesse’tivacanaṃ. Tañcanatthiccādi parihāro, sarūpamattakathanāyāti vuttatthānampi sarūpamattakathanāya ‘pūpe bahū ānaye’ti yathā, evaṃ jātīyakanti

sarūpakathanappakārayuttaṃ. Upasaṃharamāha-'tadeva'miccādi, nipātasamudāyovāyaṃ vuttena pakārenetyassa atthe vattate.

Aññatarasambhavepi tannivattiyā vacanasabbhāvaṃ dassetumāha- 'athapi'ccādi, aññatarasambhavepīti visesanassa visessassa vā sambhavepi, yatrapyubhinnamatthi visesanavisessabhāvasambhavo tatthapitāva bahulaṃvacanatova nivatti hoti, kimpanā-ññatarasambhaveti dassetumāha-'yathā puṇṇo'iccādi, ettha pana aññepi puṇṇanāmakā santīti byabhicārasambhavā ubhinnampi visesanavisessabhāvasambhave bahulaṃvacanameva samāsaṃ nivatteti, evaṃ vidhepīti aññatarasambhavepi, na kevalaṃ visesanavisessabhāvasambhave, atha kho evaṃ vidhepyañña tarasambhavepityavisaddassa attho.

Yajjevamiccādi paccekaṃ visesanavisessabhāve sati aniṭṭhā pādanacodanā, paccekaṃ visesanaṃ siyā ubhinnampi visesanattā, tattha dosamāha-'visessassaca pubbanipāto'ti, co-vadhāraṇe, vattabbantarasamuccaye vā, kutoccāha- 'nāggahite'ccādi, iti kāraṇe, ato kimaniṭṭhamāyāta miccāha- 'uppalanīlantipi siyā'ti, itthañcarahi kintyāha- 'nīluppalanti ce'ccādi. Parihāramāha-'nesadoso'ccādi, upapattyantaramāha- 'atha ce'ccādi.

Aññamaññānupakārittāti aññamaññassa visesanavisessatte nānupakārittā sappadhānattāti attho, atha dvinnampi appadhānattaṃ kasmā na siyā tyāha- 'appadhānattepi'ccādi, sakasakappadhānāpekkhāvantānanti sakesake padhāne attani apekkhāvantānaṃ. Atha kuto dabbasseva padhānattamasitaṃ, na tu guṇassetyāsaṅkiya ñāyamupanissayati 'atha ce'tyādinā. Chāgotyajo vuccate, taṃ setavaṇṇamālabhetha māreyya, phusanaṃ vā kareyyāti attho, āpubbo labhi hi māraṇe phusane ca vattate, desanāyanti [codanāyanti codanāvākya (potthake)] vedavākyeti attho, kuto chāgato-ñño nālabbhateccāha- 'na hi'ccādi.

Chāgābhāveti setaguṇayuttassa chāgassābhāve, piṭṭhapiṇḍimālabbhāti setaguṇayogena viṭṭhapiṇḍiṃ ālambha, na ca nālambhate tasmā guṇo appadhānanti ajjhāharitabbaṃ.

Puna codento āha- 'nanu ce'ccādi, athetyadhippāyamāsaṅkate, aniṭṭhamāpādayati nīlasaddepi pasaṅgo'ti, kutoccāha- 'sopihi'ccādi, idaṃ vuttaṃ hoti- ''uppalasaddo jātivācī, na tu dabbavācī, jāti visiṭṭhadabbavācittā yadi dabbavācīti vuccate, tadā nīlasaddopi guṇavisiṭṭha dabbavācittā dabbavacanamāpajjatīti imesaṃ na koci viseso''ti, pariharanto āha 'nedamatthi'ccādi, apāyino apagantāro dabbāti gamyate, kutoccāha- 'satīpi'ccādi, iti kāraṇe.

Visesanamekattheneti siddhepi papañcatthaṃ paripphuṭatthañca udāharaṇabahuttaṃ dassetuṃ pāṇiniyehi bahuṃ suttitaṃ, sabbassetassa paccakkhātabhāvaṃ dassetuṃ vuttiyamudāharaṇamattaṃ dassitaṃ, tadidāni byākhyātukāmo āha- 'pubbakāle'ccādi, chinnoca visesanantī sambandho ''pubbakāleka sabbadhurapurāṇanavakevalāni samānādhikaraṇene''ti (2-1-49) te samettha suttaṃ, tatthekādīnaṃ vuttiyamudāharaṇāni na dassitānyupalakkhaṇatova viññāyantīti dassetumāha- 'eke'ccādi, eko ca so purisocātyādinā viggaho upalakkhaṇattāyeva ca 'satta ca te isayo ca sattisayo'ccādikañca daṭṭhabbaṃ.

Upamīyate paricchijjate-nenetyupamānaṃ, upamīyatītyupameyyaṃ, tesaṃ upamānopameyyānaṃ sādhārano yo dhammo sāmatātena visiṭṭhaṃ yadupameyyaṃ, taṃ vacanenetyattho upamānopameyyaccādi kassa, samāso bhavatīti seso, kāraṇamāha- 'visese'ccādi, visesāpariggahāti visesanantyeva sāmaññena pariggahā, evambhū tassāpīti upamānarūpassāpi. Nanu satthīsaddassasatthiyaṃ vutti sāmāsaddassa tu devadattāya, ato byadhikaraṇattā kathamettha samāsoccāsaṅkīyāha- 'yade'ccādi, samāno dhammo sāmattādi yassa so sadhammo, tassa bhāvo sādhammiyaṃ sāmattaṃ, tasmā devadattātthe vattate upacāravasena, sāmāsaddopi guṇavacanopi sāmattaṃ vatvā saddhādittavasenābhedopacārena vā devadattāyaṃ vattate, nanu ca sāmāsaddassa devadattābhidhāne caritatthatāya satthī guṇena niddiṭṭhātyaniyataguṇappatītippasaṅgo nekaguṇādhārattā satthiyātyāsaṅkiyāha- 'yadipi'ccādi.

Ihāti niddhāraṇe, etesaṃ guṇānaṃ majjheti attho, iha vā satthiyaṃ, sāmaguṇavantatāya sāmāyāti gamyate, pasiddhivasenāti satthisāmātyatropamānaṃ satthī, upameyyā devadattā,

pasiddhantupamānaṃ bhavati nāppasiddhaṃ… pasiddhasādhammiyā sādhyu sādhanamupamānanti katvā satthiyeva sāmaṅguṇena pasiddhā na devadattā, tasmā sāmaguṇappasiddhiyāti attho. Sādhyute upamīyateneneti sādhanamupamānaṃ, sādhyate upadhīyateti sādhyamupameyyaṃ, pasiddhassa sādhammiyaṃ tena, sādhyassāppasiddhassa kassaci sādhanaṃ sādhyasādhanaṃ. Yatratviccādinā bahulaṃvacanasāmatthiyā sāmaññavacaneneva samāsasabbhāvaṃ vatvā aññenāsabbhāvamudāharaṇena phuṭayituṃ 'phālā iva taṇḍulā'tyādi āraddhaṃ.

Taṇḍulasaddoti upameyyabhūtataṇḍulasaddo, taṇḍulattampi vatvā dabbe pavatto sāmaññavacano natu bhavatīti sambandho, dabbeti taṇḍuladabbe phāladabbe ca.

Upamānopameyyasādhāraṇasūrattādidhammavacanāppayogeti upamānopameyyānaṃ sādhāraṇo yo visāradattādidhammo tabbacanassa 'muni ayaṃ sīho viya visārado'tyādo visāradādisaddassāppayogeti attho, kesañciti kesañci saddānaṃ majjhe, visessattameva phuṭayati. 'Tathā ce'tyādinā, visesanavisessānaṃ yathiṭṭhattā niccaṃ sīhādīnaṃ visessatāyeva vacanicchāti pubbanipātattāppasaṅgoti bhāvo, upapatyantaramāha-'visesanasseve'ccādi, yadipi sīho visesanameva na visessaṃ, tathāpi bahulādhikārā visesanassāpi paranipātoti bhāvo.

Athātrāpi visesananteva samāsappaṭipādane'muni ayaṃ sīhova visārado'ccādo sāmatthiyatova samāsāppasaṅgepi upamāno pameyyānaṃ sādhāraṇavisāradattādidhammavacanāppayoge sati tappasaṅgābhāvatthaṃ vacanamārabbhanīyanti codeti 'nanuce'tyādinā, sāmatthiyatoti sāmaññavacanappayoge sāpekkhattā samāsāppasaṅgoti sāmatthiyaṃ tasmāti attho. Sāmaññappayogatthanti samāsavākye sāmaññavacanassa sūrattādi(no), appayogatthaṃ, tathā hiccādinā sāmaññasaddappayoge sāmatthiyato samāsāsabbhāvā suttantarassānārabbhanīyabhāvaṃ sādheti.

Visesānantabbhāvāti sāmaññassa samāse antobhāvepi tikhīṇattādito visiṭṭhassa sūrassādivacanīyassa visesassa samāse anantogadhattā appasaṅgo sāpekkhamasamatthanti. Atheti 'saccameta'ntiādiṃ paravacanamāsaṅkiya vadati, evamādisijjhanatthaṃ samāsoti (ñāpanatthaṃ) ārabbhanīyambhavatīti sambandho.

Padhānassāti 'raññopuriso-bhirūpo'tettha abhirūpasāpekkhassa purisassa visesanattenevā [visesanaṃ tenevā (potthake)] ppadhānaṃ, samāsāvayavabhūtaṃ rājānaṃ pati visessabhāvenāviphalitasakatthatāya padhānabhūtassa purisassa. Ādisaddena 'rājapurisassa dassanīyassa geha'nti saṅgaṇhāti.

Ettha hi gehampati visesanabhāvenāppadhānattepi rājānampati padhānabhūtassa purisassa sāpekkhassāpi samāso hoteva. Idañcañāpanatthaṃ vacanārambhappayojanañca, kāraṇamāha-'gamakattā'iccādi.

Gamakattāti viggahavākyatthassa vuttiyampatīyamānattā gamakattaṃ tasmā, naceha gamakattamatthīti 'muni sīhova sūro'tyatra tu vākyato yottho patīyate, nāyaṃ 'muni sīho sūro'tyato gamyateti gamakattaṃ natthī-ti attho, tathāhi munisīhasaddenevo pamānopameyyabhāvanimittassa visāradattassa sabhāvenevopādānato visāradasaddassa tena sambandhābhāvo.

Apavaggo nibbānaṃ, vākyameveti evakārena byavacchinnamatthampadassayamāha-'vuttinivattetī'ti bahulādhikārato viññāyati, nanu cātra visessabhāvāsambhavāppasaṅgoyeva vuttiyāti codeti. 'Nanuce'tyādinā.

Puṇṇatābyabhicārāti puṇṇatāsaṅkhātassa bālādiavatthāvisesassa avināppavattito byabhicārī hi visessambhavati yathā nīlatāyuppalaṃ, pariharati 'nedamatti'ccādinā, mantāṇiputtānaṃ anekattāti kevalaṃ mantāṇiyā putto puṇṇoyevāti abhāvā tesaṃ bahubhāvato, attano attano gahassa patayoti gahapatīnaṃ bahuttaṃ pākaṭameva.

Vuttiyeveti evakārena byavacchinnamatthamāha-'vākyaṃ nivattetī'ti. Visiṭṭhajātivacanāti vuttaṃ kaṇhasappajātiyā lohitasālijātiyā ca visiṭṭhattā.

Tacchako sappoti byākhyeyamupanikkhippacodayamāha- 'nanu ce'ccādi. Tacchakabhāvānapetoti bālayuvattādisaṅkhātatacchakabhāvato abyāvutto, atthināmadheyyoti tacchako nāma koci tannāmo atthi, kiriyāsaddoti tacchatīti tacchakoti evaṃ kiriyāya pavattinimittattenopādinno vaḍḍhakīvācī tacchakasaddo, evaṃ maññate ''yathāvuttanayena visesanavisessasabbhāvā samāsena bhavitabbaṃ, tathā sati kimidaṃ paccudāharaṇaṃ kata''nti. Atra kenaci na nāmadheyyassetyādi nopajāyatevātyetadavasānaṃ vuccamānamanudyataṃ nirākattukāmo āha-'yopā he'ccādi.

Imassāyamadhippāyo ''vuttanayena tacchakasaddassa kiriyā saddassātthavisayāpekkhāyābhāvato visessattābhāvā paccudāharaṇamidaṃ kata''nti.

Kasmā ayuttamiccāha-'yato'ccādi, nāmadheyyassa kiriyāvācino ca atthābhidhānasāmatthiyaṃ tulyaṃ vā na vā, avayavappasiddhiyā samudāyappasiddhi balavati vā navetyetaṃ vicāretuṃ yato nādhikatantyattho, kiñcarahi adhikatantyāha- 'apitvi'ccādi, tacchakasaddonekatthavutti nānekatthoti vicāretumadhikatanti yojanā.

Evaṃ maññate- ''visesanavisessabhāvacintāyaṃ saddānamatthābhidhānasāmatthiyacintā na yujjate 'sati sambhave byabhicāre ca visesanaṃ sātthakaṃ hotī'ti visesanaṃ maggīyate, nāsambhave nābyabhicāre yathā sītaṃ (himaṃ) uṇhoggīti, tasmā sambhavabyabhicāracintā visesanavisessabhāvacintāyamupayujjatīti tacchakasaddo-nekatthavuttivā na vetyetadeva vicāretumadhikatanti katthacipi visesanavisessa sabbhāve samāso hotevā''ti, yadipi nāmadheyyakiriyāvācīnamatulyamatthābhidhānaṃ samudāyappasiddhiyā ca balavatittaṃ, tathāpi vakkhamānanayena samāsasabbhāvā na kāci hānīti dassetumāha- 'ettha cā'tiādi.

Etthacāti keci pakkhe ca, kañci pīḷamāvahatīti sambandho, kutoccāha 'tathāhi'ccādi. Evaṃ maññate- ''yadīpi samudāyappasiddhiyā sati kiriyāsaddatthavisayāpekkhā nopajāyate, tathāpi nāmadheyyasseva tacchakasaddassāpyanekatthavuttittamattheva… sappavisese manusse ca tannāmake nāmadheyyassa tacchakasaddassa pavattisabbhāvā(ti) visesanavisessasabbhāvato samāsappasaṅgo tadavattho yevā''ti, na kevalaṃ sappavisesasseva tacchakasaddo nāmadheyyamapitu manussānampīti pisaddattho. Tacchakasaddassānekatthavuttittepi na samudāyappasiddhiyā avayavappasiddhībādhāti dassetumāha- 'nacā'tiādi. Co-vadhāraṇe, kutoccāha 'kiriye'ccādi. Kamenatthappasiddhīti yaṃ, etampana sakkā viññātunti yojanā.

Yanti yaṃ pasijjhanaṃ, kamenāti bādhābhāvato anukkamena. Evañceti iminā nacetyādinā vuttaṃ paccāmasati… kimpaṭivihitaṃ siyā parihaṭaṃ siyāti attho, iti iminā kāraṇena 'tacchako sappo'ti paccudāharaṇaṃ na yuttaṃ… tacchakasappoti samāsasabbhāvatoti adhippāyo, nedamevamiccādinā pariharati, yadā carati yathā vuttena visesanavisessabhāvasambhavo, tadā kathaṃtyāha- 'yadā visesane'ccādi. Tadāpi kathaṃ vākyena bhavitabbamiccāha- 'idañce'ccādi. Bahulaṃvacanatoyevāti adhippāyo.

Aññassāti kammani sambandhavacanicchāyaṃ chaṭṭhī. Avacchedakattāti ettha kattunā bhavitabbanti kāḷassāti kattari bhāvayoge chaṭṭhiyā ajjhāharitabbaṃ. Pattāpannehi dutiyantassa jīvikampatto jīvikā pannoti samāso 'kārakaṃ bahula''nteva (caṃ-2-2-19) vihito dutiyantena tu tesaṃ samāsatthaṃ suttantaraṃ kataṃ parehi, atthañca tesamitthiliṅgānampi samāseneva, kāranivattiyā, tathā māso jātassāti viggahe parimāṇivācinā chaṭṭhiyantena parimāṇavacanānaṃ kālasaddānaṃ, tadāha- 'pattāpannāna'miccādi, parimāṇaṃ māsādi paricchedo tamassatthīti parimāṇī jātādi.

Ettha hi māso parimāṇaṃ paricchedakattā, jāto parimāṇī paricchejjattā, pattā jīvikānenāti [patto jīvikanti pāṭhena bhavitabbaṃ] vacanicchāyaṃ yo-ttho so- ñāpadatthasamāsepyatinno vacanicchābhedamantarenātidassetuṃ 'aññapadatthe bhavissatī'ti yaṃ vuttiyaṃ vuttaṃ, taṃ byākhyātukāmo āha- 'vānekaññatthe iccevā'tiādi. Aññattha samāse kate sabbattha ''itthiyaṃ bhāsite''ccādinā (3-67) pumbhāvo. Māso jātassāti vacanicchāyaṃ yo-ttho, so-ññatthasamāsepyabhinno vacanicchābheda mantarenāti dassetumāha- 'yassa jātādino'ccādi.

Jātasaddassatthamāha sampannoti, sampuṇṇotyattho, iminā ca māso jāto-ssāti viggahassa attho

dassito, aññathāti yadi māso tassa aññapadatthassa jātādino sampuṇṇo na bhātīti attho. Ttattavantūnaṃ niṭṭhāsaññaṃ vidhāya tadantassaññatthasamāse ‘‘niṭṭhā’’ti (2-2-36) suttena pubbanipāto vutto, tadāha- ‘nace’ccādi, pubbanipātappasaṅgo naca siyātisambandho, kutoccāha- ‘jāti’ccādi. Kesañciti vākyakāramāha, naca yuttanti sambandho, kāraṇamāha- ‘visesana’meccādi, tathāhiccādinā visesanassa sātthakatte samāsabbhāvamabhāve cābhāvaṃ sādheti… chaṭṭhīsamāse ‘sati sambhave byabhicāre ca visesanassa sātthakambhavatīti visesanassa sātthakattā.

Avacanepīti niyamavacane (a)satīpi, chaṭṭhīsamāsappasaṅgo carahi vuttanayena byavacchejja byavacchedakattābhāvena visesanānatthakyā na bhaveyya ce vākyenāpi na bhavitabbanti āha- ‘vākyaṃ tvi’ccādi. Ayampana visesanasamāso parehi kammadhārayoti ñāyati… yathā kammaṃ kiriyaṃ payojanañca dhāreti evamayaṃ samāso kammamiva dvayaṃ dhārayatīti.

12. Naña

Etthevāti ‘‘ṭa naññssa’’iti (3-74) sutteeva. Pāmanaputtotipāmā kuṭṭhaviseso assa atthīti pāmasaddā ‘‘dissantaññepi paccayā’’ti (4-120) nappaccayo, pāmanassa putto, yadi hettha ñakāro visesanattho na karīyetha, tadā ‘‘ṭa nassā’’ti suttaṃ karīyetha, tathā ca satyuttarapade parato pāmanasadde nakārassāpi ṭo

Siyāti bhāvo, nanu ciha samāsavidhimhi ña kāroccāraṇā ña lopa rahitassa samāso na bhavatīti vattumucitaṃ, na tu ‘‘ṭa naññssā’’ti visesanatthoti [ññakāro etthova visesanattho, ti bhavitabba] saccaṃ, kintviha samāsavidhimhi ña kārassa byavacchajjaṃ na dissate.

Pariyudāsavuttīti pari tulitamuggayha nisedhanīyassa asanaṃ khepanaṃ vajjanaṃ pariyudāso, tena pariyudāsena visiṭṭhe-tthe vutti asseti pariyudāsavutti, pasajjappaṭisedhavuttīti paṭisedhanīyameva pasajja patvā taṃsadisamanapekkhiya nisedho, tena vutti asseti pasajjappaṭisedha vutti.

Yattha brāhmaṇā aññova bhavatītyevaṃ vākyenātthantaravidhānā vidhino padhānattaṃ, atthantaravidhānasāmatthiyeneva brāhmaṇassa paṭisedho patīyate, brāhmaṇassa [brāhmaṇassā (potthake)] nivattane tadapekkhāyāññassa vidhānayogato sakapadena naññkhyena vidhibhāgī na vuccate, kiñcarahi aññasaddena… pariyudāsanissayinoññasaddasseva vākye payogato’ añño brāhmaṇā abrāhmaṇo’ti, naññssaca syādyantena sāmatthiyaṃ, na tyādyantenetyekavākyatā… añño brāhmaṇā abrāhmaṇoti tattha tattha pariyudāsavuttittā.

Pasajjappaṭisedhetu paṭisedhassa padhānattā brāhmaṇo na bhavatīti vākyena brāhmaṇassa paṭisedho vidhi atthagammo vākyabhedo, sakapadena ca naññkhyena paṭisedhabhāgivācī sambajjhate. Ko so brāhmaṇā aññoti āha- ‘brāhmaṇattānajjhāsito’ccādi.

Itarasminti pasajjappaṭisepekkhe, kenaci saṃsayanimittenāti upavītadassanādinā kenaci saṃsayakāraṇena, sabbampi padaṃ sakatthe payogampati ñāṇamapekkhate, tañca ñāṇaṃ dvidhā sammāñāṇaṃ micchā ñāṇañca. Ubhayampetabrāhmaṇasaddaṃ pavattayati. Tattha sammāñāṇa pubbake abrāhmaṇasaddappayoge natthi naññssa byāpāro, na hi tattha tena kiñci karīyati. Micchāñāṇapubbake tu vijjate tassa byāpā ro tattha hi tena micchāñāṇappabhavatā parassākhyāyate, micchāñāṇaṃ cendriyahetukaṃ, vinā sadisattaṃ na bhavatīti paṭisedhe sati uttarapadatthasadiso samāsattho jāyateccāha- ‘tattha sadisattaṃ vine’ccādi. Rajjuyaṃ hi sappabuddhi sadisattā.

Payogasāmatthiyāceti abrāhmaṇamānayeccādipayogasāmatthiyā ca. Evammaññate- ‘‘yadyatra brāhmaṇamattassānayanaṃ siyā pubbapadassuccāraṇamanatthakaṃ siyā, atha na kassaci ānayanaṃ evampi sabbassevā brāhmaṇasaddassānatthakattaṃ, tasmā payogasāmatthiyāpi sadisappaṭipattī’’ti.

Taggatāti sadisatthagatā. Yathāvuttassevā-tthassupabrūhanāya viññūvacanamupaññassati ‘atoyeva vuccate’ccādi. Ayañcettha attho ‘‘naññvacanena ivasaddena ca yaṃ yuttaṃ tadaññasmiṃ tappadatthasadise-tthe paṭipattiṃ janeti, tathāhyatthasampaccayo loke dissati ‘abrāhmaṇamānayā’ti brāhmaṇasadiso khattiyādi ānīyatīti, adhikarīyati niyujjate saddo-smintyadhikaraṇaṃ. Yathāvuttena

ca byākhyānena kimiṭṭhaṃ siddhantyāha- 'tadeva'miccādi. Keci pana uttarapadatthappadhānattamiha vaṇṇenti.

Samatthavādīnanti ''samattho padavidhi'' (pā 2-1-1) tvevaṃ vādīnaṃ. Samattha vādīnaṃ samāso vidheyyoti sambandho, vidheyyoti vacanantarena vidheyyo, tathāhi apunageyyāti gāyanena naññssa sambandho, na tu punasaddatthena. Anokāsaṃ kāretvāti karaṇena sambandho na okāsena. Amūlāmūlaṃ gantvāti gamanena, na mūlenāti asāmatthiyaṃ. Gamakattavādinoti asāmatthiyepi yatra gamakattaṃ tattha samāso hoteva, tato gamakattañca samāsassa nibandhananti yo vadati tassetyattho. Etthāpīti apunageyyātyādopi, nanvayamapyācariyo gamakattavādī, tathāsati gamakattāiccanabhidhāya bahulādhikārāti kasmāvuttanti āha-'so ce'ccādi.

Kehicīti vuttigganthena byavacchinnamatthaṃ dassento āha- 'kehiciyeva na sabbehī'ti, apunageyyāti ''ṭa naññssā''ti (3-74) nassaṭo, atippasaṅgābhāvatoti suttantarena samāse avihitepi anabhimatatthānampatītiyā abhāvato.

13. Kupā

Syādividhinoti kārakavibhattividhānato visuṃ itthambhūtādīsuvidhānā syādividhītisaṅkhaṃ gatassa syādividhino, asyādividhimhīti pariyudāso-natthakoti codento āha 'nanvi'ccādi, anatthakaṃ bhaveyya… lakkhaṇādyatthānaṃ samāse guṇībhūtattā samāsato kiriyāsambandhānurūpavibhattiyatthassa padhānabhāvato, pariharati 'nayidameva'miccādinā. ''Anunā''ti (2-10) vicchāyamanunā yoge dutiyā vidhānasāmatthiyā vākyampi hoti, aññathā niccasamāse dutiyā vidhānamanatthakanti bhāvo, nigamayati tasmāiccādinā, ''ku pāpatthe''ti paresaṃ gaṇapāṭho, evamuparipi ''dunindāyaṃ''tyādi veditabbaṃ.

14. Cīkri

Cīsaddoti ettha cīti iminā cīppaccayantaṃ parāmasati, cīppaccayanta saddoti attho.

15. Bhūsa

Pītisambhamoti pītiyā sambhamo pītipubbikā paccuṭṭhānāsana dānādivisayā turitatā, alaṃbhutvā pariyattaṃ sampuṇṇaṃ bhutvā.

16. Aññe

Purobhūya aggatobhūya. Tirobhūya antaradhānībhūya. Anaccādhāneti imassa attho 'upariyādhānato aññatrā'ti, ādhānaṃ patiṭṭhāpanaṃ, icchantīti pāṇiniyādayo icchanti, urasi katvā pāṇinti pāṇiṃ urasi katvā.

17. Vāne

Anekaggahaṇassa payojanaṃ vattumupasakkati 'idhe'ccādi, vivacchitekasaṅkhyāsāmaññanti vivacchitaṃ ekasaṅkhyāya sāmaññaṃ, evaṃ maññate ''yadi'syādi syādine'ti vattumicchitekasaṅkhyāsāmaññassa pariggaho na siyā tadā ihānatthaka (maneka)ggahaṇaṃ siyā tenehāne kaggahaṇasāmatthiyāyeva 'syādisyādine'ti vattumicchitekasaṅkhyā sāmaññampariggahitanti viññāyate''ti teneccādinā idaṃ dasseti ''tena yathāvuttena pubbe vutto sabbopi samāso pubbaparānaṃ dvinnaṃyeva syādyantānaṃ hotī''ti.

Yajjevaṃ kathaṃ 'tadahujāto'ti bahulādhikārena visesana samāsagabbhakārakasamāsena vā sijjhati, ayaṃ aññapadatthasamāso. Catthe bahunnamiṭṭhattā tadatthañcānekaggahaṇaṃ, tena 'hotu potu pitā puttā'ti hoti uttarapade (yoni) sambandhe parato pubbapadassa ''putte''ti (3-65) suttenāttena, aññathā dvinnaṃdvinnaṃ samāse sabbattha uttarapadasambhavena ''vijjāyonisambandhānamā tatra catthe''ti (3-64) ''putte''ti ca suttadvayenāttena'hotā potā pitā

puttā'ti āpajjeyya. Anekanti paṭhamantattā syādītīdamevānuvattate, tenevānekaṃ syādyantamicceva vuttaṃ. Athāññattheti vutte-ññassa vākyassattheti avatvā padassecceva kasmā vuttantyāsaṅkiyā ha- 'syādyantasse'ccādi, tassevāti sāmatthiyaladdhassa syādyanta padasseva samāso viññāyatīti sambandho.

Tassa guṇā tagguṇā tasseccanenāññapadattho niddisīyate, tassa aññapadatthassa ye guṇā yāni visesanāni, tesaṃ saṃviññāṇaṃ gahaṇaṃ tagguṇasaṃviññāṇaṃ, athavā so guṇo yassa so tagguṇo, tagguṇassa tagguṇayuttassāññapadatthassasaṃviññāṇaṃ, na guṇavirahitassā(ti) tagguṇasaṃviññāṇaṃ, ettha pana 'aññapadatthe tagguṇasaṃviññāṇaṃ pyatthī'ti paribhāsīyati, tatthāyamattho ''aññapadatthe samāse-ññapadattho visesanena saha viññāyati navisesanarahito''ti, kvaci atagguṇasaṃviññāṇassāpi dassane nāpisaddo, yatrāvayavena viggaho samudāyo samāsattho tattheva tagguṇasaṃviññāṇaṃ bhavati, tagguṇasaṃviññāṇato aññaṃ atagguṇasaṃviññāṇaṃ, tasmiṃ, yatrāvayavoyeva samāsattho tatrātagguṇasaṃviññāṇaṃ.

Ettha pana bahudhanasaddo purisassa upalakkhaṇabhāvena katattā. Abhimatoti pāṇinīyānaṃ abhimato dasannaṃ samīpe āsannā dasannamiccādivākye.

Parimāṇamevasaṅkhyeyanti parimāṇalakkhaṇameva saṅkhyeyaṃ, tañca parimāṇalakkhaṇaṃ saṅkhyeyañca.

Saṅkhyānarūpanti saṅkhyānasabhāvaṃ.

Parimāṇenāti pañcasaṅkhyāya paricchijjamānena saṅkhyeyasaṅkhātena parimāṇena.

Saṅkhyānavuttīti tena anativattiyamānatapparicchedaka saṅkhyānarūpa saṅkhāte saṅkhyāne vutti yassā sā saṅkhyānavutti-pañcasaṅkhyā.

Diṭṭhanteniminā imaṃ dīpeti ''yathā pañca parimāṇamesanti pañcakāti ettha parimāṇarūpo-vayavabhedasamudāyasabhāvo pakatiyattho samudāyino sakunā paccayattho, tathā tidasāti etthāpi''ti, kappaccayo pakatippaccayatthabhedasambhavena.

Keci panāti iminā pāṇinīye dasseti.

Pakatippaccayatthabhedasambhavāti iminā paresaṃ pakatippaccayatthānaṃ bhedābhāvassa icchitattā saññāyaṃ sakatthe kappaccayassa vidhānaṃ dasseti.

Syādyantassāti iminā vāsaddassa padattaṃ dasseti.

Tadatthepīti tassa vāiti aññapadassa atthepi, tadattho cettha vikappattho vā siyā tadā pana dvinnaṃ gahaṇe na tiṇṇaṃ, tesantu gahaṇe na dvinnaṃ, saṃsayo vā, tadā tu saṃsayassobhayā lambanarūpattā dvevāti vutte tayo, tayovāti vutte dve apekkhīyantīti buddhivisayā pañca atthā samāsābhidheyyo honti.

Nāmattenāti ruḷhināmattena, abhimato pāṇiniyānaṃ, vikappitaṃ suttantarena vibhāsā sabbanāmasaññāvidhānena.

Avayavadhammenāti avayavasaṅkhātena sabhāvena.

Nanu ca samānādhikaraṇānaṃ bahubbīhi vutto pāṇiniyehi 'pañcahi bhuttamasseti byadhikaraṇānaṃ na siyā'ti, tathā paṭhamatthaṃ vajjetvā sabbavibhatyatthesu iṭṭho 'vuṭṭhe devegatoccatra vuṭṭhadevoti na siyā'ti tasmā kathamatra byadhikaraṇānaṃ paṭhamatthe samāso vaṇṇīyateccāsaṅkiyāha-'byadhikaraṇānampi'ccādi, byadhikaraṇānampi yathābhidhānaṃsamāsasabbhāvato pañcahi bhuttamassetyādo bahulādhikārā anabhidhānato vā na bhavissati, tatoyeva ca pañca bhutta vanto-sseti samānādhikaraṇānampi kvaci na bhavissati, tathā

paṭhamatthepi kvaci na bhavissati vuṭṭhe deve gato'ti. Tulyayoge gamyamāneti attho.

Aññatracāti tulyayogato-ññatra salomakotyādīsu ca, vijjamānāni lomānyassa, vijjamānā pakkhā assāti viggaho. Upasaṅkhyāto ''syādyadhikāre-tthikhīrādīnamupasaṅkhyāna''nti (2-2-24-vā) sabhāvato eva nivatto na suttantarato, gatatthassāpi hi payoge anavaṭṭhānaṃ siyā piṭṭhapesane viya, kathañcarahi brāhmaṇe bahū ānaya, ahaṃ pacāmīti nāvassamevaṃ payogo, katthaci pana vacanasiliṭṭhatādippayojane sati hoteva.

Kaṇṭhe sambhavoti kāḷassa kaṇṭhe sambhavo. Ṭṭhasaddatthoti kaṇṭhaṭṭhasadde ṭṭhasaddattho. Oṭṭhasaddova mukhavuttītyanena gammamānatthattā dutiyassa mukhasaddassāppayogamāha, tasmā oṭṭhova mukhamassāti viggayha oṭṭhamukhoti samāso, na ca pāṇi pāṇyantarassa mukhaṃ, mukheneva ca pāṇimukhassa sadisattaṃ pasiddhanti sāmatthiyā oṭṭhamukhamiva mukhamassetyattheva tiṭṭhate, upanyasyantetyupanyāsā, visayadassanatthāti iminā'kaṇṭhe kāḷo yassā'tyādīkameva vākyanti dasseti. Samudāye vikārecāti samudāyasambandhe vikārasambandhe ca. Taṃsamāsassāti tassā chaṭṭhiyā samāsassa, tadabhidhāyinanti saṅghāta vikārābhidhāyīnaṃ, kesānaṃ saṅghāto iccādi paresaṃ vākyaṃ. Dhātuto jātaṃ dhātujaṃ, uttarapadaṃ patitasaddādi, tassa payogoti patitasaddassa payogo.

''Nañsmātthyatthāna''nti (2-2-24) vāttikaṃ, etanāha-'ña kārānu bandhā'iccādi. Pāṇiniyā tu avijjamānasaddo nañsamāso, padantare nāssa bahubbīhi vottarapadalopo, avijjamānā puttāssa aputtovijjamānaputtoti sādhenti, icchate pāṇinīyehi… dakkhiṇapubbā saddānaṃ nānatthattā byadhikaraṇattā, vacanepīti sutte vijjamānepi, aya maññapadatthasamāso parehi bahubbīhīti vuccati tathāhi bahavo vihayo yassa so bahubbīhi, yathā bahubbīhīti aññapadatthappadhāno tathā ayampi.

19. Catthe

Samuccīti piṇḍīkaraṇaṃ, ko soti āha- 'sādhanameka'miccādi. Ekaṃ sādhanaṃ ekaṃ kiriyaṃ vā paṭicca cīyamānatāti sambandho, kesanti āha- 'kiriyāsādhanāna'nti, kenāti āha- 'attarūpabhedenā''ti. Tattha devadatto bhuñjati tiṭṭhati pacaticāti sādhanampaṭicca kiriyānaṃ attarūpabhedena cīyamānatā veditabbā, dhave ca khadire ca palāse ca chindāti kiriyampaṭicca attarūpabhedena sādhanānaṃ cīyamānatā veditabbā.

Soti samuccayo bhavatīti seso, kesanti āha- 'tulya balāna'miccādi.

Tulyabalānanti iminā visuṃ padhānabhāvena kiriyābhisambandhā aññamaññānapekkhattamāha.

Aniyatakkamayogapajjānanti kamo ca yogapajjañca, aniyataṃ kamayogapajjaṃ yesaṃ saddānaṃ tesaṃ, yathetyādinā tatthodāharaṇaṃ dasseti, etthāyamadhippāyo ''ettha gavādīnaṃ visuṃ padhānabhāvenānayanakiriyābhisambandhā tulyabalatā gavādīnaṃ vuttakkameneva nayanābhāvā aniyatakkamatā gavādīnaṃ yugapadi nayanābhāvā aniyata yogapajjatā ca hoti, tathā aññaṃ tādisampī''ti. Anu pacchā padhānānurodhena (cayanaṃ) anvācayo, taṃ byañjayati 'yatthe'ccādi, tadanurodhenāti tadanuguṇena, udāharati 'yathe'ccādi, bhikkhāgamanamettha padhānamantaraṅgattā, netaraṃ bahiraṅgattā, taṃ karaṇe yadi gāvopi passati tāpyānayati, ettha tu gossānayanaṃ bhikkhāṭanamapekkhate, netaramitarassa… vināpi tena tadanuṭṭhānato. Itarassa itarena yo go itaretarayogo, so ca etādisoti āha- 'aññamaññe'ccādi.

Avayavappadhāno cāti sābhāvikābhidhānasāmatthiyenāputhubhūto ca, vuttivayena sāriputtasaddo moggallānattho hoti moggallānasaddo sāriputtatthopīti aññamaññatthe padhānato yugapadyadhikaraṇavacane sati cattha samāsoti so-yamadhikaraṇa samudāyo ubhayapadānugataubhayatthavasena catubbidhopi yugapadi buddhiyā gayhamāno kadāci ubbhūtāvayavabhedo teneva sābhāvikābhidhānasāmatthiyeneccevamavayavappadhāno ca, nanu ca jananamaraṇānīti viruddhānaṃ kathamekenābhidhānanti vuccate- sabbopi saddo payujjamāno (itarī) tarenāvadhāraṇaṃ vattate, tena ekeko saddo ekekassatthassa vācako, tathāpi yathā sāriputtamoggallānāti ettha bahuvacanassaññathānupapattiyā yugapadyadhikaraṇavacanatā hotī, tathātrāpi bahuvacanassaññathānupapattilakkhaṇena sāmatthiyena ekenāpyabhidhānaṃ hoti. Iti

hetumhi, yato evamavayavappadhāno tatoti attho.

Bahuttāti kiñcāpi vākye nesaṃ [vākyenevesaṃ (potthake)] visuṃ bahvatthatā, na hi sāriputtamānayāti vutte moggallānassāpi sampaccayo bhavati, tathāpi yato vuttivisaye sahabhūtānamevesaṃ visuṃ bahvatthatā, tato tattha vacanīyassa atthassa saṅkhyātedena bahuttaṃ. Samāharaṇaṃ piṇḍīkaraṇavasena saṃharaṇaṃ samāhāro, so cevaṃ veditabboti dassetumāha 'aññamaññe'ccādi.

Ettha ca kiñcāpi itarītarayogassa samāhārassa ca bhāvarūpattā adabbarūpatā, tathāpītarītarayoge tu yathā guṇavaca nānaṃ sukkaṃ vatthaṃ sukko kambalo sukkā gāvīti nissayabhedato liṅgavacanasiddhi, tathā taddhammānamabhidhānato nissayato liṅgavacana siddhi veditabbā, saṃhatippadhānattācekavacananti yadā bahunnaṃ samudāyo tirohitāvayavabhedo saṃghāto pakkamīyate, tadā samāhārocceva saṃhatippadhānattā ekavacanaṃ hotīti attho. Tadanuṭṭhānatoti tassa karaṇato. Byatikaro missatā, byatikaraṃ dasseti pāṇiccādinā, paccekaṃ parisamattiyaṃ vākyabahuttaṃ dasseti 'tattha hiccādi.

Cakkhuñca sotañca, mukhañca nāsikā ca, hanu ca gīvā ca, chavi ca maṃsañca lohitañca, nāmañca rūpañca, jarā ca maraṇañcāti viggayha samāso, ''samāhāre napuṃsaka''nti (3-20) sabbattha napuṃsakaliṅgaṃ, syādimhi mukha nāsikantiādīsu ''syādīsu rasso''ti (3-23) rasso. Alabhatā gomukhaṃ ḍiṇḍimo bherivisesā, āḷambaraṃ paṇavo, murajo mudaṅgo, maddavo mudaṅgo. Maddavavādanaṃ paṇavavādanañca sippamassa maddaviko pāṇaviko, sammaṃ kaṃsatāḷaṃ, tāḷaṃ hatthatāḷaṃ, alasatā ca āḷambaro ca, murajo ca, gomukho ca, saṅkho ca ḍiṇḍimo ca, maddaviko ca, pāṇaviko ca, gītañca vāditañca, sammañca tāḷañcāti viggaho. Yugassa hitā yoggā goṇā, tesamidaṃ yoggaṃ kasikammaṃ, tassa aṅgaṃ. Tenāha- 'kasibhaṇḍāna'nti, phālokasako, pācanaṃ patodo, yugo ca naṅgalañcāti viggaho. Piṇḍamāyudhaviseso, asi ca satti ca tomarañca piṇḍañcāti viggaho. Cammaṃ saravāraṇaphalakaṃ, kalāpo tūṇīraṃ, paharaṇañca āvaraṇañcāti viggaho. Ahi ca nakulo ca, bīḷāro ca mūsiko ca, kāko ca ulūko ca, nāgo ca supaṇṇocāti viggaho. Saṅkhyā ca parimāṇañca saṅkhyāparimāṇaṃ, tattha parimāṇasaññānaṃ yathādīgho ca majjhimo ca dīghamajjhimaṃ. Ekakañca dukañcāti viggaho, dukatikādīsupi esevanayo.

Khuddajantu siyā- naṭṭhi, athavā khuddakova yo;
Sataṃ vā pasate yesaṃ, keci ānakulā api.

Kīṭo ca pataṅgo ca, kuntho ca kipilliko ca, ḍaṃso ca makaso ca, makkhikā ca kipillikācāti viggaho. Pacanacaṇḍālāti o rabbhikādīnaṃ ruḷhīsaññā. Urabbhe hantvā jīvatīti orabbhiko, evaṃ sesesu. Sānaṃ sunakhaṃ pacatīti sapāko, venā tacchakā, rathakārā cammakārā. Sādhāraṇā samānā, caraṇasaddo- yaṃ idha gayhatīti sambandho, yathā sakamajjhayanāya carīyanti vatānyetesūti caraṇāni, kaṭhādivājhānyajjhayanāni sākhāsaññakāni. Yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ, tasmā caraṇāni sīlādayo paṇṇarasa dhammā. Tenāha- 'kaṭhādīhī'tiādi, kaṭhādīhīti pasiddhivasena kamātikkamenāpi vuttaṃ, tato ādisaddena atisādayo gayhanti. Atisena bhāradvājena kaṭhena vuttaṃ vidantyadhīyanti vāti ''aññasmi''ti (4-121) ṇo, ''lopo''ti (4-123) lopo atisā bhāradvājā kaṭhā. Kalāpinā vuttaṃ vidantyadhīyanti vāti, teneva ṇo, kalāpā, kaṭhā ādi yesaṃ te kaṭhādayo, tehi ajjhenavisese ca purise ca upacārāti sambandho.

Sīlādayotiādisaddena indriyasaṃvarādayo gayhanti. Sīlañca paññāṇañca, samatho ca vipassanā ca vijjā ca caraṇañcāti viggaho. Ekato ajjhayanametesūti ekajjhayanāni, pakaṭhāni vacanāni pāvacanāni saddhammo, ekajjhayanāni ca tāni pāvacanāni ca tesaṃ, dīgho ca dīghāgamo ca majjhimo ca majjhimāgamo ca, ekuttaro ca aṅguttarāgamo ca saṃyuttāgamo ca, khandhako ca vibhaṅgocāti viggaho.

Tesanti iminā liṅgavisesānanti chaṭṭhiyantataṃ dīpeti, itthī ca pumā ca, dāsī ca dāso ca, cīvarañca piṇḍapāto ca senāsanañca gilānapaccayo bhesajjaparikkhāro ca, tiṇañca kaṭṭho ca sākhā ca palāso cāti viggaho. Cheko dakkho, pubbā ca parācātiādinā viggaho.

Pubbadakkhiṇantiādīsu ''byañjane dīgharassā''ti (1-33) rasso. Kāso ca kuso ca usiro ca

bīraṇañca, muñjañca babbajañcāti viggaho. Khadiro ca palāsocātiādinā ca, gajo ca gavajo cātiādinā ca, hatthī ca goca asso ca vaḷavācāti ca, haṃso ca balāvā cātiādinā ca, bako ca balākācāti ca. Hiraññañca suvaṇṇo ca, maṇi ca saṅkho ca muttā ca veḷuriyo ca jātarūpañca rajatañcāti ca, sāli ca yavakocātiādinā ca, sākañca suvañcātiādināca, kāsiyo ca kosalācātiādinā ca viggaho, janapadavācinā ca bahuvacanantā.

Ekavīsaticcādino ekañca taṃ vīsaticāti visesanasamāso vā siyā, ekañca vīsati ca ekavīsatīti catthasamāso vā, samāhāre napuṃsakattantu na pappoti, ‘‘nānusāsanīyaṃ liṅgaṃ sokanissayattā liṅgasse’’ti loke napuṃsakaliṅgassehānabhidhānato napuṃsakaliṅgaṃ na bhavissatītyadhippāyo, sabhāparisāyāti ñāpakato vā samāhāre napuṃsakaliṅgamatra byabhicaratīti daṭṭhabbaṃ.

Pubbappayogo-bhimatoti upasajjanasaññakassa syādīti paṭhamāya niddiṭṭhassa samāse pubbanipāto ‘‘upasajjanaṃ pubba’’miccanena (2-2-31) iṭṭho kamassa padhānabhāvena vattumiṭṭhattāti ‘‘syādisyādinekattha’’nti (3-1) ettha syādīti paṭhamāniddiṭṭhassāsaṅkhyādino pubbamavaṭṭhānato syādineti tatiyāniddiṭṭhassa pacchāvaṭṭhānato ‘‘syādisyādinā’’ti sutte paṭipāṭiyā padhānabhāvena vattumiṭṭhattā.

Parappayogo-bhimatoti heṭṭhā vuttasuttena pubbanipāte patte ‘‘rājadantādīsu para’’ntīminā (2-2-30) paranipāto-bhimato, vacanenāti- ‘‘bahula’’nti vacanena, pubbakā layuttassa parappayogo-bhimatoti rājadantādipāṭhato evā-bhimato.

Kamampaccanādarāti iminā padhānabhāvenā-kkamassa vattumiṭṭhattamāha. Saro ādi yassa taṃ sarādi, saṅkho ca dundubhi ca vīṇā ca, udukkhalañca musalo ca, dhanapati ca rāmo ca kesavocāti viggaho. Jaṃdaṃsaddā jāyāsaddasamānatthā asaṅkhyā-jañca pati ca, dañca paticāti viggaho, avantayo ca assakāca, aggi ca indocāti viggaho, taṃnivāsimhi gahite avanti ca assakocāti ekattenapi viggaho vattati. Dvandasamāso- yaṃ dvandasadisattā dvando, dve ca dve ca padāni dvandānīti hi ubhayatthappadhāno- yaṃ dvandasaddo.

21. Saṅkhyā

Atha ‘‘samāhāre napuṃsaka’’nti (3-20) vijjamāne kiṃ ‘‘saṅkhyādī’’ ti iminā satthagāravakarenāti āsaṅkiya codeti ‘nanuce’ccādi. Tathāhiccādinā ‘‘samāhāre napuṃsaka’’nteva sijjhanaṃ samattheti. Yathāvuttacodanācālane parādhippāyaṃ parikappento’catthe’tiādimāha.

Neti iminā catthetiādinā kataparikappanā na sijjhatīti dasseti, tattha hetumāha- ‘sambandhassa purisādhīnattā’ti, saticeccādinā ‘samāhāre napuṃsaka’ntettha visesanaggahaṇe payojanaṃ vatvā ‘saṅkhyādī’ti imassa niratthakattameva thirīkaroti.

Payojaneti lāghavappayojane;
Sambandhīyatīti visesanaggahaṇaṃ sambandhīyati;
Etthāti etasmiṃ ‘saṅkhyādī’sutte;
Tanneti iminā yathāvuttaṃ codanaṃ nivatteti.

‘Saṅkhyādī’ti suttassa sātthakattamāha- ‘catthasamāsānantara’miccādinā. Ekattabyapadeso kātabboti ‘‘saṅkhyāpubbo digū’’ti (2-1-52) saṅkhyāpubbassa samāsassa digusaññaṃ vidhāya tadatthassa ‘‘digurekavacana’’ntīminā (2-4-1) ekattabyapadeso parehi viya kātabbo.

Samāharaṇaṃ samāhāroti iminā bhāvasādhano-yaṃ samāhārasaddo. Yadi samāharīyatīti samāhāroti kammasādhano siyā, tadā pañca kumāriyo samāhaṭāti vākyassātthe vutti siyā pañcakumārītyettha sakapadatthappadhānattā bahuvacanaṃ siyā ‘‘ghāpassāntassāppadhānassā’’ti (3-24) appadhānarassattañca na siyā… samāhaṭānameva kumārīnaṃ padhānattā, tasmā pañca gāvo sa māhaṭātyetasmiṃ vākye samāsova natthi kammasādhanassānupagamato. Pañcannaṃ gunnaṃ samāhāro, catunnaṃ pathānaṃ samāhāroti vākye pana atthi, samāhārassekattā tu sataṃ yūthaṃ vananti ettha viya sābhāvikamekavacanaṃ siddhameveti viññāpeti.

22. Kvace

Kvacisaddassa payoganiyamanattho ‘‘paro kvicī’’ti (1-27) ettha vuttanayena veditabbo. Avisesena udāharaṇepīti paresaṃ viya ‘‘chāyā’’ti (2-2-73) suttayitvā vikappena ‘(kuḍḍacchāya) kuḍḍacchāyāti ca ‘‘bāhulle’’ti (caṃ, 2-2-74) suttayitvā niccaṃ ‘ucchucchāyaṃ salabhacchāya’nti ca nodāharitvā sāmaññena ‘salabhacchāyaṃ sakuntacchāya’nti udāharaṇe dassitepi. Aññatthāti bahulabhāvato aññattha. Viggahasamattassāti viggahasāmaññassa, yathāsambhavanti pāsādassa chāyāiccādinā sambhavānatikkamena, saddāti saddato parāya.

23. Syādi

Nanuceccādinā vuttaṃ codanaṃ nisedheti ‘tanne’ti. Tattha kāraṇamāha- ‘ghasaññattā’tyādi. Aghonanti ghaokāravajjitānaṃ, nanu itthi yamākāro gho, tathāsati napuṃsake so (na siyāti) parikappeti ‘napuṃsakattā ghattameva natthīti cedi’ti. Tampi neti yathā vuttampaṭikkhipitvā attheva napuṃsake ghattanti [napuṃsakattanti (potthake)] dassetumāha-chaṭṭhīsamāsasse’ccādi. Napuṃsake ghattassa [napuṃsakattassa (potthake)] sabbhāvameva samattheti napuṃsakattaṃ hi’ccādinā, pāribhāsikanti ettha suttamevādhippetaṃ, paribhāsāya nibbattaṃ pāribhāsikaṃ suttikanti attho. Ārabhitabbamevidaṃ suttaṃ (napuṃsakassāpi) rassattavidhānāyāti adhippāyo. Ghanissitampi kāriyanti ‘‘ghabrahmādīte’’tyādinā (2-60) vidhiyamānamekārādikāriyampi. Etaṃ ghanissitaṃ kāriyaṃ naca yuttanti sambandho. Ayuttattepi doso-yamāpatatevākyāsaṅkiyāha-‘nāyampidoso’ccādi, na rassassa ettheva laddhāvasarattā paṭhamaṃ tena paviṭṭhe… (ghani)ssitaṃ kāriyanti nāyampi doso paribhāsāva senāti mantabbaṃ. Salabhacchāye iti padacchedo.

24. Ghama

Atoevacātiādi heṭṭhā vuttanayāvalambena vuttaṃ.

25. Gossu

Sakatthapariccāgena kule pavattattāti iminā chaṭṭhīsamāsassa uttarapadatthappadhānattamāha.

26. Itthi

Itthividhīsu ‘‘puthussa pathavaputhavā’’ti (3-39) suttapariyantesu. Itthiyanti idaṃ nāmavisesanaṃ vā siyā paccayatthavisesanaṃ vā, tattha nāmavisesanamevidaṃ na paccayatthavisesananti dassetumāha- ‘nāme’ccādi. Akārantato nāmasmāti ekattādimahantatthavācito akārantato nāmasmā. Itthattanti ettha itthīti itthiliṅgaṃ vuccati. Itthiyeva hi esāti liṅgīyati saṅketīyatīti liṅgaṃ. Itthiyā esāti pasiddhimato atthassa bhāvo sāmaññaṃ bālayuvattādi lakkhaṇaṃ itthattaṃ. Kimettha liṅgaṃ nāma–

Eseso etamiti ca,
Pasiddhi atthesu yesu lokassa;
Thīpuṃ napuṃsakānīti,
Vuccante tāni nāmāni.

Atthesu yesu esā eso etanti pasiddhi lokassa hoti etāni yathākkamaṃ itthipurisanapuṃsakaliṅgānīti lokena vuccantīti attho. Evañcakatvā vuccate ‘‘liṅgaṃ nānusāsanīyaṃ lokanissa yattā liṅgassā’’ti. Tattha goiccādīsvesā esoti pasiddhiyā itthiliṅgattaṃ, acciādīsvesā etanti pasiddhiyā itthinapuṃsakattaṃ, taṭobhaṭī taṭamiccādīsveso esāetanti pasiddhiyā pumitthinapuṃsakattaṃ, mālāiccādīsvesāti pasiddhiyā itthattaṃ, rukkhoccādīsvesoti pasiddhiyā pulliṅgattaṃ, kulamiccādo etanti pasiddhiyā napuṃsakattaṃ. Samāsassāpyevaṃ daṭṭhabbaṃ, jotakāti dassetīti sambandho. Jotakā itthattasseti pakaraṇato viññāyati. Tato veccādinā paccayatthabhāvino ye dosā tesametthanāvakāsoti dasseti. Samānādhikaraṇattaṃ bahuvacanampi hotītisambandho. Iminā idaṃ dīpeti ‘‘itthattassa paccayatthatte sati padhānattāssa

byatirekalakkhaṇāya chaṭṭhiyā ‘kumārittaṃ (devadattāyā’tibhavitabbaṃ, tato ca na siyā kumārī) devadattā’ti samānādhikaraṇattaṃ, tathā kumāriyoti bahuvacanampi itthattassekattā. Pakatiyattha visesanapakkhe tu pakatiyā itthattavisiṭṭhaṃ dabbamevoccate, āādayo tu jotakatāti tattha byatirekābhāvā chaṭṭhiyā appasaṅgo ca bahuvacanampi anekattāva dabbassa yuttanti yathāvuttadosāvasarābhāvā iṭṭhatthasiddhī’’ti. Aññeti jayādicca jinindabuddhyācariyādayo dasseti.

Itthiyamabhidheyyāyanti itthiliṅgasaṅkhāte itthatte atthabhūte, yathevahītiādinā upamāvasena yathāvuttamevatthaṃ vibhāveti. Tattha itthattamiccādinā paropavaṇṇitapakkhassāyuttattannicchindeti, no papajjate [nopapajjeyya (pañcikā)] devadattāsaddavacanīyassāpi itthattato abyatirittattā ‘itthattaṃ devadattāyā’ti bhinnādhikaraṇatā na yujjate, anupapattimeva samattheti ‘devadattāyāti’ccādinā. Samānādhikaraṇattameva siyā itthisaddavacanīyato anaññattā devadattā saddavacanīyassa itthī devadattāti.

Atoevāti itthatte āvidhānatoyeva. Tabbatotthassāti idaṃ jayādiccādimatānugāminā [nugāmī pana (potthake)] vuttaṃ, tathā hi te evaṃ liṅgalakkhaṇa māhu (pā, 4-1-3 kāsikāyaṃ) ‘‘sāmaññavisesā itthattādayo gottādayo viya bahuppakārabyattiyoti [sāmaññāni ca tulyajātiyapadatthasādhāraṇattā tāni visesā ca añña maññehi vijātiyeti ca visissante byāvattanteti sāmaññavisesā. byañjīyantiā etehīti byattiyo sāmaññavisesānaṃ nissayā, bahuppakārā byatti yo yesaṃ sāmaññavisesānaṃ te tathāvuttāti– (kāsikāvivaraṇa pañjikā.)] te hyevaṃ maññante ‘‘yathā gottādayo samānajātiyesu sabbesvanuvattante, vijātiyehi pana nivattante, tathā itthattādayopi. Vicittattā pana sāmaññavisesanissayānaṃ byañjakānaṃ kociyeva sāmaññaviseso kenacideva nissayena byañjate, na sabbo sabbena (pati) niyatavisayattā bhāvasattīnaṃ, tattha yenatthena itthattameva byañjate na pumattaṃ nāpi napuṃsakattaṃ, sā itthiyeva bhavati na pumā nāpi napuṃsakaṃ. Yena pumattameva byañjate, so pumāyeva. Yena tu napuṃsakattaṃ taṃ napuṃsakameva. Yo tu dvinnaṃ tiṇṇaṃ (vā) byañjako, so dviliṅgo tiliṅgo ve’’ti (pā, 4-1-3 kāsikāvivaraṇapañjikā) tasmā pabbato yathā vuttaitthattavato atthassa abhidheyyassāti evamettha attho daṭṭhabbo.

Atheccādinā yathāvuttadosaparihārāya jinindabuddhinā yadupavaṇṇi taṃ taṃ parikappeti. So eva carahiccādinā upahāsapubbakamuttara mācikkhate. Masimakkhitakukkuṭoviyāti yadā koci aññakukkuṭo aññasmā bhīto siyā, tadā vijayino kukkuṭassa mukhaṃ masiyā makkhetvā upanenti so paṭhamaṃ tato bhītopi puna aññoti mantvā yujjhitumussahate. Yathātra sova kukkuṭo byāje nopadassito, tathā trāmītyattho.

29. Ārā

Puṃyogena bhariyāyaṃ vattamānatova niyamena ‘‘mātulāditvānī bhariyāyaṃ’’ (3-33) tyānī, iminā tvaniyamena bhariyāyamabhariyāyañca inītyaniyamena vattumāha- ‘ārāmikassa bhariyā’iccādi.

31. Kti

Ttimhāti ettake vuttepi ttippaccayantatoti vacane kāraṇamāha-kevalassa aññapadatthe payogābhāvā’ti. Iminā paccayaggahaṇaparibhāsamantarenāpi sāmatthiyenevāyamatthaviseso labbhatīti dīpeti.

32. Ghara

Taṃsanniyogāti tena nīppaccayena sanniyogā ekībhāvā, ayametthādhippāyo ‘yattha nīppaccayo tattheva yalopo’ti.

33. Mātu

Bhariyāyanti pakativisesanattā māha- ‘bhariyāya’ntiādi. Punnāmadheyyāti purisassa

samaññābhūtā, puṃyogenāti purisena saha sambandhena hetunā. Itthiyaṃ vattantīti soyamityabhedavacanicchāyaṃ yadā bhariyāsaṅkhātāyamitthiyaṃ vattante, nadādipāṭhāti vutte viññāyati 'ākatigaṇattā nadādipāṭho honto evaṃ hotī'ti dasseti, punnāmasmāyogāapālakantāti nadādipāṭhatoti atthoti seso. Idañca nadādīsu gaṇasuttanti veditabbaṃ, tassa atthaṃ vadati- 'pumuno'iccādi, apālakantāti kiṃpasupālikā khettapālikā.

39. Puthu

Puthusaddato saññāyaṃ vīppaccayaṃ samattheti'puthubhūtā pathavīti hi mahī vuccatī''ti, puthubhūtāti hi iminā pathavīsaddassa puthusaddabhūtattaṃ viññāpeti, mahī vuccatīti iminā nadādipāṭhā saññāyaṃ vīppaccayattaṃ, puthubhūtā patthaṭāti attho.

40. Samā

Parādhikārato paccayassa paravidhināva sāmīpyassa siddhattā sādhīpyavacanassantasaddassa gahaṇamanatthakaṃ siyāti mantvāvayavavacano yamantasaddo gayhatīti dassento āha- 'tassa anto'iccādi. Avasānavati+avayavoti padacchedo, samāsaggahaṇena gahaṇe kāraṇamāha- 'avayavattā'ti. Yathāvuttacodanāya niddosattamupamāvasena dassetumāha-'nāyaṃ doso'ccādi. Pallavitassa rukkhassa pallavānamavayavattaṃ viya samāsato uttarakālaṃ vidhīya mānassa akārassa samāsāvayavattaṃ na virujjhatīti attho.

44. Asaṃ

Atikkantamaṅguliyoti viggaho. Dve aṅguliyo samāhaṭāti paraviggahenātthamāha, dve aṅguliyo pamāṇamassāti viggahenevaṃ samāso tato mattappaccaye tagghappaccaye vā tassa ''lopo''ti (4-123) iminā lope kate visesanasamāsā akāroti dassetuṃ 'katha'miccādinā yaṃ vuttaṃ taṃ dassetuṃ 'aññapadatthe'ccādi vuttaṃ. Samāsavidhānaṃ atopīti mattādippaccayalopaṃ katvā ''visesanamekatthene''ti (3-11) samāsavidhānā, atha nāyamaṅgulisaddenevaṃ samāso, māne paccayalopavasena vināva appaccayena niṭṭhappattīti mantvā 'aṅgulasaddo vā'ccādinā yaṃ vuttiyaṃ vuttaṃ tattha āsaṅkaṃ viracayati 'athe'ccādi. Dvaṅgulasaddassa pamāṇinivattanato kathañcipi aññapadatthatā siyāti 'yathā tathā aññapadatthe vattatū'tivuttaṃ. Nanu niraṅgulantyādi sabbamaṅgulasaddena sādhetuṃ sakkā, tathā sati kimaṅguli saddā appaccayavidhānenetyāsaṅkiya payojanantaraṃ apadisitumāha- 'sabbatthe'ccādi. Aṅgulisaddato appaccaye avihite niraṅguliccādipi siyā tannivattanamettha payojananti dasseti 'aṅgulisaddanivattanattha'nti.

45. Dīghā

Dīgharattantyādo nānusiṭṭhattā liṅgavisesassa kathaṃ napuṃsakattameviccāsaṅkiya codeti 'nanuce'ccādi. Nāyaṃdosoccādinā pariharati. ''Liṅgaṃ nānusāsanīyaṃ lokanissayattā liṅgassā''tīdamālamba vadati 'loke'tiādi. Athavāti pakkhantaropadassanatthe nipāto, vibhajjāti vibhajitvā. Kvacīti yogavibhāgenāti adhippāyo.

Ahorattanti samāhāre (cattha) samāsā napuṃsakattaṃ. Atirattoti pulliṅge pādisamāso, samudāyasaddassāpyavayave vutti sabbhāvato ekadesavacano pubbarattādo rattisaddoccāha-'pubbā ca sā ratti cā'tiādi. Evamekarattanti pāṭhena na bhavitabbaṃ… tassa samāhārena samāsattābhāvā. Napuṃsakaliṅgampana lokasannissa yattā viññeyyaṃ.

Asamāsantapakkheti samāsantaappaccayassābhāvapakkhe. Pubbā atikkantā ratti pubbarattī(ti ratti saddo) nekadesavacanoti samāsantābhāvo.

46. Gotva

Nanuceccādinā yathāpāditadosaṃ nāyaṃ dosoti pariharati. Syādilopassiccādinā sulabhasyādi lopato pyasulabhataddhita lopova alopetīminā parāmaṭṭhuṃ yuttoti dasseti.

47. Ratti

Rattindivaṃ bhuñjatīti payoge ādheyye bhojanasaṅkhāte apekkhite ratyādayo ādeyyasāpekkhā, tesampi iminā nipāta nenevātimatā samāsassa siddhīti dassento āha- 'rattandiva'ntiādi, ratti ca divācāti viggaho, catthasamāse tu ra(ttindi) vā.

50. Dāru

Samāsattho (ettha) dāru, nāssa mukhyāhi aṅgulīhi sambandho yujjati, nanu dve aṅgulī pamāṇamassa dārunoccādiṃ mukhyo aṅgulisaddogahitoti sambandho sambhavati kimevaṃ vuccateccāsaṅkiyāha-'yadipi'ccādi, pamāṇavacanenāti mattādipaccayatthabhūtapamāṇavācakena, aṅguli saddassa dāruno pamāṇavācakattā vuttaṃ- 'dāruno sambandho atthī'ti. Visesanasamāsato paraṃ tadatthavisaye tasmiṃpamāṇatthavisaye ''mānematto''tiādinā (4-46) mattādippaccayenabhavitabbantiattho, lopenabhavitabbanti sambandho, ''asaṅkhyehi cāṅgulyā naññāsaṅkhyatthesu''iccatra (3-44) yadākhyātaṃ, tadihāpyatidisamāha-'pubbe viyasiddha'nti, anakārantānanti bhūmiādīnaṃ, tabbidhāne tassa appaccayassa vidhāne payojanaṃsissokārotisambandho. Iminā kaccāyanānaṃ pakaraṇe payojanaṃ dassitaṃ. Athaca panettha ''kvaci samāsantagatānamakāranto''ti (ka, 2-7-22) iminā akārantassa samāsante kate sāmatthiyā 'syāca'iti (ka, 2-3-29) sissākārādesābhāvā niccamokārantarūpaṃ sampajjatīti parikappiyatassāyuttabhāvaṃ dassetuṃ yaṃ vuttaṃvuttikārena, taṃ dassetumāha'akārantassapi'ccādi, yaṃ-vuttaṃ sissākārā desanivattane akārakaraṇe sāmatthiyaṃ, tadabhāvā sissākārādeso na nivārīyatīti dassetumāha-'nace'ccādi. Caritatthatāya niṭṭhitappayojanatāya, teneva kaccāyanavuttikāreneva appaccayanta mudāhaṭaṃ sakkataganthānusārena, abyañjanantattāti iminā tiṇṇamesaṃ saddānaṃ sakkate byañjanantattameva bodheti, niratthakanti pubbeva akārantattā niratthakaṃ, ākāravidhānenevāti (ka, 2-7-25) ''dhanumhāca'' ityākāravidhāneneva.

51. Civī

Aññamaññakiriyeti kiriyāparivattanamāha, iminā sutte kiriya saddābhāvepi vītiharaṇasaddeneva kiriyābyatihāreti labbhatīti dasseti.

52. Latvī

Paṭimukkakambū āmukkavalayā.

53. Vāñña

Kāpekkhehīti kappaccayamapekkhitehi.

54. Utta

Āparicchedāvasānā na pare [parena (potthake)] tato paraṃ ṇādikāriyavidhānā.

57. Ṭanta

Ṭādese pubbasaralopo, atisayena mahantīti viggahe ''taratamissikiyiṭṭhātisaye''ti (4-64) tarappaccayo ṇādivuttiyaṃ vibhattilopo. Mahattarasaddā 'nadāditovī'' (3-27) mahato bhāvoti vākye''tassa bhāvakammesuttatā ttana ṇya ṇeyya ṇiya ṇiyā''ti (4-56) tto, vibhattilopo, chaṭṭhīsamāso, tenāha 'rattaññūna'miccādi.

58. A

Nto neti sambandho.

60. Para

Parāsaddo ettha adhikatthoti āha-‘adhikā’ti.

63. Klu

Apavādavisayepīti ‘‘vijjāyonisambandhānamā tatra catthe’’ti (3-64) imassa apavādasuttassa visayepi.

64. Vijjā

Atha vijjāyonisambandhānamityuccamāne vijjāsambandhīnaṃ yonisambandhīnanti kathaṃ vivaraṇamiccāha-‘vijjāyoni’ccādi, vijjā ca yoni ca vijjā yonī tāsaṃ sambandho, so yesaṃ atthi te hotādayo mātādayo ca abhedopacāreneha vijjāyonisambandhisaddena gayhantīti adhippāyo, tasaddenāti tatretyatra. Te ca ltupitādayoti tasaddena parāmaṭṭhā ltupitādayo ca, atthe kāriyā sambhavā taṃvācako saddo gayhati.

65. Putte

Ltupitādī (ti pubba) sutte tatreti gahitaltupitādi.

66. Cismiṃ

Paccayaggahaṇaparibhāsāya cippaccayanteti vuttaṃ.

67. Itthi

Itthisaddena itthiliṅgaṃ gahitaṃ na itthī, taggahaṇe sati ‘itthiyaṃ vattamāne’ti vuttiganthassa itthisaṅkhāte atthe vattamāneti attho gayheyya, evaṃ sati ‘kalyāṇippadhānā’ti etthāpi pumbhāvo pasajjeyya… padhānasaddassa kalyāṇiyaṃ vattamānattāti āha- ‘itthiyanti itthiliṅge’ti. Atha itthiyanti ettake vutte kathaṃ taggahaṇaṃ siyāti āha-‘visesane’ccādi, ekattheti vuttepi itthiyaṃ vattamāneti ayamattho viññāyatīti itthiyanti vacanamanatthaṃ siyāti samatthamaññathānupapattiyanti itthiyanti visesanamitthiliṅgasseva gahaṇeti āha- ‘visesane’ccādi, itthiyanti itthiliṅgasseva gahaṇanti sambandho. Byavacchejjābhāvā visesanamanatthakaṃ siyāti ekattheiccaneneva itthiyaṃ vuttiyā (gamma) bhāvatoti bhāvo. Pume pulliṅge vattamāno saddo pumāsaddo, sakaloti padesasakalo hi gayhati… kassaci suttatthassa puthabhūtattā, tenevacāha- ‘itthiyantu na vattatte’ti.

69. Sabbā

Vattanaṃ ekasmiṃ atthe adhitthiccādo itthivisiṭṭhe sattamiyatthādo, vāsiṭṭhoccādo vasiṭṭhādivisiṭṭhe apaccādo, puttīyaticcādo puttādivisiṭṭhe icchādyatthe pavatti, tenāha- ‘ekatthībhāvo’ti. Sāmañña gahaṇatthanti iminā mattasaddassa kasiṇatthe pavattimāha.

70. Jāyā

Evanti iminā itarītarayoge catthasamāsaṃ vibhāveti. Jānijāyā, saddantarenāti jānisaddena tathāsaddopadiṭṭhena daṃ jaṃ saddantarena ca, kesañciti kharīgatantiādīsu ‘kharī’tiādīnaṃ kesañci, kharīti kharatthe vattamāno-yaṃ saddo niyatavisayo… gatasaddaṃ vinā aññattha adiṭṭhattā, nāyampayogoti tudampatippayogaṃ nivattetvā hetumāha- ‘āgame’ccādi, aññehi cāti iminā rūpasiddhiṃ gaṇhāti.

75. Ana

Nanu sutte‘sare’ti ettakaṃ vuttaṃ‘sarādo’ti kathaṃ laddhanti āha-‘sare’tiādi, vaṇṇe

yantantadādoti siṭṭhavacanaṃ, vaṇṇe parabhūte yaṃ kāriyaṃ vidhīyate taṃ so vaṇṇo ādi yassa taṃ tadādi, tasmiṃ tadādo uttarapade sampajjatīti attho, khādhātuto ktappaccaye vihite rassenākārenevāyampayogo, na visuṃ akārenāti dassetuṃ na ākkhātaṃ anakkhāta ''byañjane dīgharassā''ti uttarapadādi sarassa rassatta'nti vuttaṃ.

76. Nakhā

Saññāsaddesucātiādinā avayavatthanirapekkhānampi yathākathañci nipphattiṃ dassento sabbesameva saddānaṃ nipphannavācitañcāttano dīpeti, yathākathañci nipphatti, ruḷhiyā atthanicchayo, tena saññeccādo-dhippāyaṃ vivarati 'yaṃkiñci'tyādinā, itthī ca pumā ca itthipumaṃ, na itthi pumanti samāse nipātanenīminā napuṃsakādeso [napuṃsakaniddeso (potthake)] ti dasseti 'na itthi'ccādinā. Khī-khaye, khara-vināse cāti hi etehi 'na khīyati na kharatī'ti atthe ''bhāvakārakesva ghaṇa ghakā''ti (5-44) appaccaye' na khaya na khara'iti ṭhite khattādesoti āha- na khīyati'ccādi.

77. Nago

Evanti iminā gacchatīti vākye kvippaccayādiṃ dasseti, viseso panettha naññssa(ṭo) vasalo caṇḍālo, sītena karaṇabhūtena.

78. Saha

Tattha tasmiṃ parabhūte, yassa ca jhattanti sambandho.

80. Apa

Appaccakkhaṃ paccakkhañāṇenānupalabbhanīyaṃ tampanātthato-numeyyameva. Tasmiṃ gammamāne yamādesoti kenaci liṅgenādhigatenānumānañāṇenānumeyuttamagyādinoti dassetumāha- 'kapote'ccādi. Kapotādibhāveti katthaci gharādo kapotavātamaṇḍalikādīnaṃ dassanavasena sabbhāve sati. Agyādidassanatoti aggipisācādidassanato, aññatrāpīti gharādito aññatra, kapotavātamaṇḍalikādino liṅgassa, agyādiyoganti aggiādīhi anumeyyehi sambandhaṃ. Mantvāti anumānañāṇena jānitvāpayogoti sāggisapisācāti payogo.

81. Akā

Sakatthe vattamānassa sahasaddassāti vattabbe vattamāno tappadhānoyevāti āha- 'sakatthappadhānassa sahasaddassā'ti, vutti bhavatīti sambandho, yugapadi dhurā sadhuraṃ. Aparaṇhena sahitaṃ sahā paraṇhaṃ.

82. Gantha

''Aṭṭhādasa nimesā tu, kaṭṭhā tiṃsantu tākalā''ti vacanato āha- 'kalā kālaviseso'ti. Kalādisaṅkhātaganthassānte sahasaddo vattatītisamāsavākyaṃ niddisati 'kalanta'miccādi. Ganthanteccādinā āsaṅkatoyamadhippāyo ''kālatthapariccāgena ganthante vattamānattā akālattho''ti. Ganthavuttipi kalādi kālasaddatthaṃ nātikkamatīti adhippāyenāha- 'ganthavuttipi'ccādi. Adhiko māsako assāti samāsako, vikappena siddheti ''sahassa so-ññatthe''ti (3-78).

83. Samā

Samāno pati yassā sapattinī sapattī iti nipphannānamekadeso 'pattinī pattī'ti dassitoti vattumāha- 'yakkhādi tvini'ccādi. Vayasaddassa ''saravayāyavāsacetā jalāsayākkhayalohapaṭamanesū''ti gaṇapāṭhato akkhaye vattamānasso manādittā okārantattanti dassetumāha- 'vayo'tiādi. Yappaccayantoti iminā nipātanena takayappaccayanto.

84. Uda

‘‘Aññasmi’’nti (4-121) iyappaccayavidhāyakaṃ suttaṃ.

88. Tumhā

Tumhe viya dissantīti tumhādī amhādīccādiṃ ‘‘sabbādīnamā’’ti (3-86) ā.

90. Vidhā

Gabbhenāti iminā kucchigatena gabbhena saha dvihadayattamassāti dasseti, pubbapadeti dusadde.

92. Digu

Guṇā paṭalā [dve padāni assa iti bhavitabbaṃ] dve pādā esaṃ dve satāni assa, dve sahassāni assa, dvinnaṃ satānaṃ dvinnaṃ sahassānaṃ vā samāhāroti viggaho.

93. Tīsva

Dvattipattāti paṭhamantā‘pūra-pūraṇe’iccasmā karaṇatthe ‘‘bhāva kārakesva ghaṇa ghakā’’ti (5-44) appaccaye syādisamāsoti dassetu māha- ‘dvattipatta’iccādi.

94. Āsaṃ

Dve ca tiṃsā ca, dvīhi vā adhikā tiṃsāti viggaho.

96. Cattā

Sampattavibhāsāyanti ayaṃyogo (sampattavibhāsāti) dasseti, sampatte vibhāsā vikappoti attho, tayo ca cattālīsā ca, tīhi vā adhikā cattālīsāccādinā viggaho, tisso cattālīsā assa ticattālīsaṃ gaṇo.

97. Dvissā

Sampattavibhāsattāti ‘‘āsaṅkhyāye’’ccādinā (3-94) ākāre sampatte vibhāsattā.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Tatiyakaṇḍavaṇṇanā niṭṭhitā.

Catutthakaṇḍa

1. Ṇo vāpacce

Nanu ca ‘ṇo vāpacce’ti vacanato kathaṃ pakativisayāvagamo siyā. Yathākathañci pakativisayāvagamepi sāmaññavacanato pana dhammenāpaccantyādo yato kutoci dhammeniccāditopi siyā ṇā dipaccayotyāsaṅkiyāha ‘apaccavatā’ccādi. Apaccassāti apaccatthassa, apaccavatāti ‘‘ṇo vāpacce’’ti vasiṭṭhādyatthasseva pariggahaṇāya sāmaññavacanato yo apaccavā tato, atthato pana asambhavā dabbācakasaddāva sāmatthiyena chaṭṭhiyantā sabbaliṅgavacanā jāyateti viññātabbaṃ. Dhammasmāpaccaṃtyādīsu ṇādippaccayo (na jāyate) ti sambandho.

Dhammenāti dhammena karaṇabhūtena. Dhammāyāti dhammatthaṃ, dhammasmāti dhammahetunā, tato asambhave kāraṇamāha ‘sāpekkhattā’ti. Sāpekkhattameva samattheti

'apaccavāhi'ccādinā, dhammenāpaccaṃ kassāti pucchitvā devadattassāti apekkhiyamānaṃ vadati. Devadattassāti apaccavā devadattādi apekkhīyateti sambandho, hisaddo hetumhi. Na hettha ṇādivutti aññattha [nahetakāmantattha (potthake)] sāpekkhattā kambalo vasiṭṭhassāpaccaṃ devadattassāti ettha pana vasiṭṭho-paccavāti tato chaṭṭhiyantā hoticcāsaṅkiyāha- 'na ce'ccādi. Na ca hotīti sambandho.

Kāraṇamāha- 'asambandhā'ti. Na hettha sambandho vasiṭṭhassa kambalāpekkhattena apaccassa ca devadattāpekkhattenātthantarāpekkhāya vasiṭṭhassāpaccena sambandhābhāvāyeva vasiṭṭhassa apaccaṃ vāsiṭṭhoti ṇādivuttiyā bhāve sāmatthiyaṃ natthi, samatthañhi vasiṭṭhaṃ rājapurisādi samāsavuttiyamekatthattamiva vāsiṭṭhādiṇādivuttiyaṃ ṇādippaccayamupajanayati, nāsamatthaṃ, tato sabbamevetammanasi nidhāya vuttaṃ- 'asambandhā'ti.

Yadi panettha ṇādippaccayo sabbathā sambandhamapekkhate, tadā visesato yassāpaccena sambandho tatova janakato so siyāti dassetumāha- 'yajjeva'miccādi.

Yo janakoti yoyo yassa yassa apaccassa janako. Tatoyevāti tasmātasmā janakatoyeva. Siyāti tasmiṃ tasmiṃ apaccatthe ṇādippaccayo siyā. Tattha hetumāha- 'tassevāpaccena yogā'ti. Yogāti apaccasambandhato, na mūlappakatitoti paramappakatito na hotīti vuttaṃ hoti. Hetumāha- 'ayogā,ti, vacanābhāvampettha dassetuṃ ce'tyādi vuttaṃ.

Vacananti suttaṃ, sambandhābhāvā (tādisavacanābhāvā) ca mūlappakatito ṇādippaccayassābhāvaṃ dassetvā idāni mūlappakatitovāssābhimatabhāvaṃ dassetuṃ 'mūlappakatito'ccādi vuttaṃ.

Kathampanidaṃ viññāyaticcādinā janakassevābyāhitassāpaccena mukhya sambandhamānīya idamayuttantyādinā byavahitajanitassāpyapaccayassa paramappakatiyābhisambandhasabbhāvaṃ vatvā taṃ sādhayitumārabhate 'katha'miccādi, evaṃ hiccādi kathaṃpanidamiccādinā yathāvuttassa samattha navākyaṃ, hiyasmā taṃ disvā tathā pucchito devadattassavātiādinā uppādetārameva niddisati, nāttānaṃ pitāmaho, tasmā uppādetāyevāpaccena sambajjhati na pitāmahoti yojetvā adhippāyo veditabbo. Idaṃ yathāvuttamuppādetuniddisanaṃ, tena apaccena saddhiṃ uppādetuyeva janakasseva yogo sambandho paṭipādetuṃ na sakkāti sambandho.

Tantitaṃ [tattha-iti (pañcikāyaṃ)] pucchānimittaṃ, tenāti apaccena. Apatananti narake apatanaṃ bhavati, soti yoso yassātyaniyamaniddiṭṭho so ñātuṃ na icchitoti sambandho. Iminā idaṃ dīpeti- ''napatatyanena naraketyapaccanti vuccati apaccenānena yassakassaci avisesenāpatanambhavati narake soso tāya pucchāya ñātuṃ na icchito''ti. So vāti kassāyaṃ puttoti pucchāyānurodhane so uppādetāyeva ñātumicchitoti sambandho. Tusaddo cetthāpaccena narakāpātasabba janajānanicchāvisesajotako, yadi siyāti sambandho, attānampi niddiseyya na kevalamuppādetāraṃ, atthiccādi pitāmahassa attanopi niddese kāraṇavacanaṃ, taṃ apaccaṃ nimittaṃ kāraṇaṃ, yassa taṃ taṃnimittaṃ tasmā [katvā (potthake)] evaṃ diṭṭhiko hiccādinā yathāvuttaṃ samattheti.

Byavahitajanitenāpīti byavahitena kattunā janitenāpi, karaṇe cāyaṃ tatiyā, hetumhi vā. Kasmā evaṃ diṭṭhikoti āha 'yaṃ nimittaṃ hi'ccādi. Hisaddo yasmādatthe. Yassāti pubbajassa, tena apaccena apatanaṃ tadapatanaṃ tato, idaṃ vuttaṃ hoti ''tena byavahitajanitenāpi pumunā pubbajopi narakaṃ na patati so pubbajassāpya paccaṃ bhavati yathāvuttena nibbacanenā''ti. Tasmāccassa pubbe vuttayasmātyanenābhisambandho veditabbo. Upapatyantaramāha-'upacāratove'ccādi. Pubba pubbabhāve satīti pubbassa pubbassa vijjamānatte sati. Byavahitena janite apaccepi nimittaṃ apāyāpatakāraṇabhāvo atthiye vāti sambandho. Kesanti āha-'pubbesanti pubbajānanti attho, ke nāti āha- 'pārampariyenā'ti. Abhedopacārenāti pubbapubbabhāve saticcādinā vuttanayena janakassa viya pārampariyenapubbesampinimittatā vato janakasadisattā janakāva nāma te siyunti evamabhedena upacaraṇato cintanatoti attho. Ubhayathāti ñāyena upacārenacāti ubhayena pakārena, evamubhayathāpi mūlappakatiyā paccenābhisambandhā kathamanantara [manantarādi (potthake) (tattha) potthake] janitenāpaccenādipurisasambandhoyena tato ṇādippaccayo siyāti nāsaṅknīyaṃ.

Tato cāti mūlappakatito ca, apaccasāmaññavacanicchāyanti itthi punnapuṃsakattavisesopaggāhi apaccasāmaññassa vacanicchāyaṃ.

Evammūlakatito- paccasāmaññena ṇādippaccayaṃ vavatthapetvā idāni apaccāditopi hoteva ṇādi sāmaññavidhānā. So ca bahulādhikārato gurujanāyattattā tanniyogācaraṇena pasatthe yevāpacce byavahitajanitepi itthivajjite siyāti dassetumāha 'nattādīhi'ccādi. Satiyeva gurujane sappadhānabhāvena kucchite-paccetu nattādīvuttīhi vasiṭṭhādīhi ṇādippaccayo hoti vāsiṭṭhotiādi, itthiyañca na hoti vāsiṭṭhītiādi.

Atthatoti sāmatthiyato. Apacce vidhīyamāno paccayo apaccavatā jāyamāno tassāpaccanti atthe jāyati. Socāya matthaviseso cha(ṭṭhiyanta) tābhāve kathaṃ siyāti idamettha sāmatthiyaṃ. Anantare vāpacce putte-bhidheyya nattādo vāpacce-bhidheyyāti sasambandho. Kutoci apaccavatā nattādo eva. Idañca sabbambahulavacaneva sampajjatīti āha- 'bahulādhikārā'ti. Apacceti ekavacanena niddese pumunā napuṃsakena kariyati, tene kasmiṃ yevāpacce siyā, na bahūsu vasiṭṭhassāpaccāni vāsiṭṭhāni, na citthi vāsiṭṭhāni, na citthiyaṃ vāsiṭṭhītyāsaṅkiyāha-'idañce'ccādi. Idañca apaccavacanañca. Iminā cettha tathā nissayakaraṇaṃ dasseti. Tassa vacanicchābhāvatoti tassa liṅgavacanassa sutte vattumicchāyābhāvatoti attho.

Kiṃ pana kāraṇaṃ sutte liṅgavacanāvacanicchāyaṃ tassāppadhānattā yenakenaci liṅgādinā niddeso-vassaṃ kattabboti nānantariyakattā tassehopādānaṃ, yathādhaññatthinopalālādinopyappadhānassopādānanti. Tatoyevāha-'upalakkhīyassettha padhānattā'ccādi. Itthipumattayuttajaññaviseso upalakkhīyo, apaccetīdamupalakkhaṇaṃ, sayanti yathāvuttamupalakkhaṇaṃ sayaṃ. Kāriyappaṭipattiyāti pume napuṃsakepacce-bhidheyye vidhi hoticcevaṃ kāriyappaṭipattiyā vattuṃ na iṭṭhaṃ.

Vacanantarepi aññasmiṃ vacane. Āṇīti ṇippaccayasuttaṃ vadati. Agottāditoti yogottassādibhūto na hoti, tato, teneva ''āṇī''ti sutte (4-5) vakkhati-'akārantamattatovāyaṃṇina gottādibhūtato'ti. Vākyasamāsāpīti yathāsaṅkhyenāha. Tasmiṃ attheti tasmiṃ vākyopadassite atthe, tanti vākyaṃ. Samāsavuttiñca nivatteyyunti sambandho.

Satipanāti vākāre sati tu aniccattā ṇappaccayassa. Sopīti samāsopi, samāsotiādinā pakkhantaramāha. Tena vākyasijjhanena. Pakkhe vākyasamāsāpi siyunti pakkhe samāsavuttiyā eva bādhitattā pakkhantare ṇādivutti na bādhīyatīti vākyavuttiyopi siyunti attho.

2. Vacchā

Vacchakaccādinā kaccādigaṇaṃ dassetvā tassa vibhāgena nipphattiṃ dassetuṃ 'vacchādīhī'tiādimāha. ''Kaṇho brāhmaṇe''ti gaṇasuttaṃ. Tattha kaṇhasaddo brāhmaṇe vattamāno ṇānaṇāya nappaccaye uppādayatīti attho. Evamādīhiccādinā ākatigaṇattamassa dasseti. ''Katāṇiyove''ti gaṇasuttaṃ, diccādīsūti yatoṇyo dissati ''ṇya diccādīhī''ti (4-4), te diccādayo, tesu pāṭhāti taṃsuttappadese ''katā ṇiyove''ti pāṭhābhāvepi diccā dīnamākatigaṇattā paṭhitameva nāma tanti vuttaṃ.

Ṇyeti ṇyappaccaye kate. Gottādisaddāti gotte vaṃse ādibhūtā saddā. Vaṃsoti anvayo. Soyeva gāvaṃ sajāti sādhāraṇaṃ vijātivinivattanaṃ sakaṭādivacanaṃ tāyatīti gottanti vuttaṃ, tenāha-'gottaṃ vaṃso'ti. Tassāti gottassa, tassādayo gottādayoti seso. Kete gottādayoccāha- 'saññākārino'ccādi. Vacchādayo nattādino apaccassa apaccaṃ tadapaccādi cāti dassetumāha-'nattādino'ccādi.

3. Katti

Ghapasaññantāvettha bhīyyo kattikādayoti gayhanti. Yadi panettha aññepi gayhanti, atthi paṇhiādayo keciyeva kattikādīsu antogadhā hontīti vattumāha- 'etthā'tiādi. Vinatā supaṇṇamātā, tehīti vidhavādīhi. Vidhavādigaṇaṃ dasseti 'bandhaka'ccādi. Vigato dhavo pati assāti vidhavā, bandhakī abhisāriṇī.

4. Ṇyadi

Yassa ca cavaggoti sambandho, kevalaṃ gaggyoti ettakamevā dassetvā parasatthāgatagaggādigaṇekadesabhūtakuṇḍanīsaddatopi koṇḍaññoti mudāharanto so gaggādigaṇopyatrābhyupagatoti viññāpeti. Tasmā tasmiṃ gaggādikepi parasatthapaṭhite yoyo payogo āgame dissati vaccho aggivessoccādi. Sopīha veditabboti dassetumāha-‘gaggādi’ccādi. Gaggādīti gaggādi ayaṃ. Gottassa gaggavaṃsassa ādibhūtena gaggena upalakkhito gaṇo gottādigaṇo, tena gaggo nāma koci, tassatvapaccaṃ gaggīti bhavati. Paputtādovāti avadhāraṇaṃ gaggassāpaccaṃ gaggicceva yathāsiyāti.

5. Āṇi

Pakatassāti ‘‘māgadhaṃ saddalakkhaṇa’’nti vā ‘‘nāmasmā’’ti vā pakatassa. Āti nāmavisesanesati ‘‘vidhibbisesanantassā’’ti tadanta vidhinā akāranto gayhatīti āha-‘visesanena cā’tiādi. Anantaramapaccanti sambandho.

6. Rāja

Paccayantenāti rājaññoti paccayantena. Rājaññotīmassattho khattiyajātīti, rājaññajātīti attho. Rañño apaccaṃ rājāpaccaṃ.

8. Manu

Samudāyenāti paccayantasamudāyena, jātiyanti manussajātiyaṃ. Jātisaddāeteti idaṃ manusso mānusoti ettha apaccatthābhāve hetuvacanaṃ. Apaccattho ettha natthevāti ca idaṃ visuṃ manussamānusa saṅkhātassa paccatthassābhāvadassanatthaṃ vuttaṃ. Ṇovāti manuno apaccanti atthe‘‘ṇo vāpacce’’ti (4-1) ṇappaccayova. Na jātīti byatirekamāha.

9. Jana

Rājasambandheti raññeti vuttarājasambandhe. Pañcālānaṃ khattiyānaṃ apaccaṃ, pañcālānaṃ janapadānaṃ rājāti vā evamettha vi(bhāgo) veditabbo okkākānaṃ apaccaṃ rājā vā okkāko.

11. Ṇarā

Sāmaññena rattasaddassātthamāha- ‘kuṅkumādinā’ti. Aññathā ‘rāgo kusumbhādī’ti vuttattā kusumbhādināti (vuttaṃ) siyā, rañji aya matthi abhisaṅge‘bhojane ratto’ti. Atthi vaṇṇavisese ‘rattogo’ti, lohitotyattho, atthi sukkasaja vaṇṇantarāpādane‘ratto paṭo’ti. Iha tu tatiye-tthe vattamāno gayhatīti vuttaṃ- ‘vaṇṇantaramāpādita’nti. Rāgāti.

Atthaggahaṇanti atthappadhānattā niddesassa vuttaṃ. Tañcācariyāna mupadesato avicchinnā (cariya) pārampariyāvagamyate, rāgāti kasāva saṅkhātaatthaniddeso. Tenāti paṭassa rattabhāve rāgassa karaṇaniddeso, rattanti paccayatthaniddeso, paccayo cāyaṃ kasā vatthato bhavatyasambhavā, tena sutte rāgāti vuttepi tabbācakā kasāvasaddāti viññāyati, rāgāti pana tenāti rāgasseva niddiṭṭhepi tabbhāvenā [tabbāvakabhāvenā-ti bhavitabbaṃ] ttho niddiṭṭho, tabbācakā ca honto‘tena ratta’nti atthe hotīti kasāvena rattanti viññāyatīti rāgavācino tatiyantattaṃ sampajjati, tena ‘ṇa rāgā tena ratta’nti vuttepi labbhamānatthavasena vuttaṃ- ‘rāgavācitatiyantato’ti. Sutte pana rāgena rattantetasmiṃ atthe rāgā rāgavācīsaddā tatiyantā ṇappaccayo hotīti attho. Abhidhānatoti upacāravasena kathanato. Vināpi tenāti taṃpaccayaṃ vināpi.

12. Nakkha

Tatiyantato vijjhatthaṃ tenāti anuvattateti sambandho. Sutte ayamattho ‘‘induyuttena nakkhattena lakkhito ce kālo, tadā tena lakkhite kāletyasmiṃ atthe tatiyantato nakkhattā ṇo hotī’’ti.

Suttavivaraṇe tu tañcetyādikamadhippāyavasena vuttaṃ. Tenātyanuvuttiyā tatiyantatoti labbhati nakkhattenāti sutattāti, kāleti pana atthaniddesato ṇappaccayādheyyassa kālo ādhāroti viññāyatīti ‘lakkhite kāle’ti vuttaṃ, visessagatavibhattiyā vicāritāya visesana gatā ca (vicāritā) nāmāti āha- ‘nakkhattene’ticcādi, iha keci khandhapañcakasaṅkhātaṃ kiriyāsabhāvamicchanti aniccaṃ, apare tu dabbasabhāvaṃ niccaṃ. Tasso bhayassapi kālassa candayuttena phussādinā lakkhiyabhāvā lakkhaṇe tatiyā yuttanti vattumāha- ‘kiriyā rūpo kālo’ccādi.

Visesāvasāyoti kālassa visesāvadhāraṇatthameva hi ‘phussī ratti’ccādi. Loke payujjate. Gurunāti ettha guru jīvo, na nakkhattaṃ, candayuttatā panettha atthi… candayuttena gurunā rattiyā lakkhitattā. Kattikāya lakkhito muhuttoti ettha candaṃ vinā kattikāya tu kevalāya muhutto kālo lakkhito ‘kattikā muhutto’ti. Phussena lakkhitā atthasiddhīti ettha phusseninduyuttena atthasiddhi lakkhitā na kālo phussoti. Nakkhattayuttassa kālassa ratyādivisesāparāmāsena nakkhattavācito uppannassa paccayassa suttantarena lopaṃ vidhāya puna aññena suttena yuttāti desavidhānena sakaliṅgasaṅkhyāyuttehi-ṭṭhamabhidhānaṃ parehi, tadāha- ‘aho ratto’ccādi.

Ratyādivisesāparāmāsenāti phussī ratti phusso ahoti evaṃ ratyādivisesassa aparāmāsena asammassena aggahaṇena. Sakaliṅgasaṅkhyāyuttenāti phussakattikādīnaṃ yaṃyaṃ liṅgaṃ yāyā saṅkhyā, attaniyehi tehi tehi liṅgehi tāhitāhi ca saṅkhyāhi yuttena nakkhattasaddena. Na tadupalakkhito kāloti kattikā saddobahuvacananto bahutārakattā kattikāya, tāyakattikāya lakkhitokāloparehiviya na kathīyatīti attho. Atha tadupalakkhitassakālassevakattikāsaddenābhidhāne ko doso ye nevamuccateccāha- ‘ajjeti’ccādi. Iminā ca paramate doso ubbhāvito, tadatthatte satīti tadupalakkhitakālatthatte sati.

Sattamī siyāti nakkhattasaddā taddhitalopantā phussena pāyasaṃ bhuñjeyya, phusse pāyasaṃ bhuñjeyyā’tyādo ādheyyantarāpekkhā siyā sattamī, yā suttantarena vidhīyati pāṇinīyehi, tato ‘ajjakattikā’tetthāpyādheyyantarāpekkhā sattamī siyā lopantattā ‘ajjakattikāsū’ti, na paṭhamā. Paṭhamāyeva panāyaṃ payogo ‘ajjakattikā,ti. Ajjetyadhikaraṇappadhāno ahorattakālavācī saddo, kattikāsaddopi taddhitalopena takkālābhidhāyako, tato yevaubhinnampisāmānādhikaraṇyā kattikāyopyadhikaraṇaṃ sampajjante, tañca na vinādheyyena hotītyādheyyantarāpekkhāyaṃ tesu sattamīyeva siyā, na paṭhamā (upa) pajjeyyātyadhippāyo. Attanodāni dassane sattamiyā appasaṅgaṃ paṭhamāyevopapattiṃ dassetumāha- ‘cande panūpacārene’ccādi, nādheyyantarāpekkhāccanena sattamiyā appasaṅgamāha. Evañcarahi vacanamantarena paresaṃ viya sattamīvidhāyakaṃ kathaṃ kattikāya jātoccāsaṅkiya tampaṭipādetumāha- ‘kattikāya jāto’ccādi. Bahuvacanantattepi kattikāya jātiyameka vacanantaṃ. Pakārantaramāha- ‘lopoti’ccādi. Lopenāti kattikāhi induyuttāhi lakkhito kāloti viggayha kataṇappaccayassa lopena.

13. Sāssa

Seti paṭhamantāti sāti niddiṭṭhapaṭhamantā, yaṃ paṭhamantanti sāceti dassitaṃ paṭhamantamāha. Paṭhamantassa devatāpuṇṇamāsittabhāvato tadatthamabhedenāha- ‘sā’ti. Kā sā devatāccāha- ‘lokappasiddhāyeva devatā’ti. Yāgasampadānampi loke devatāti pasiddhanti yāgassa yajitabbassa puroḍāsādino sampadānampi paṭiggāhako pindādi loke deyyassa puroḍāsādino devatā sāmīti pasiddhantyattho, indo devatā assa indaṃ, ādicco devatā assa ādiccaṃ, havi puroḍāsādi yāgadabbaṃ.

Mantathomanīyampi devatāti pasiddhanti yena manthena yo thūyate so tassa mantassa devatā sāmīti loke pasiddhantyattho mahindo yamo varuṇo devatā assāti viggaho. Vuttanaya mevāti ‘‘nakkhatteninduyuttena kāle’’ti sutte vuttanayameva. Jātyekavacanaṃ maghāyāti, tārakarūpānampana bahuttā maghāsaddo bahuvacananto. Pāṇinīyā ‘‘sāsmiṃ puṇṇamāsīti saññāya’’nti (4-2-21) suttayitvā phussī puṇṇamāsī asmiṃ phusso māso phusso addhamāso phusso saṃvaccharoti saññāyaṃ paṭipādenti, tena tesaṃ phussī puṇṇamāsī asmiṃ pañcadasaratteti ettha ca bhatakamāse ca taddhito na bhavati. Idha pana ‘saññāya’nti vacanābhāve bhatakamāsepi chaṭṭhyatthe bhavatītyāsaṅka viracayati ‘bhatakamāsepi’ccādi. Puṇṇo mā iccatra māsaddo candapariyāyoti āha- ‘māsaddene’ccādi. Puṇṇo mā assanti nibbacanāti ettha puṇṇamāsīsaddassa puṇṇo mā assanti nīharitvā vacanāti attho. Vuttiyā atthassa phuṭīkaraṇāya vuttaṃ- ‘so puṇṇo tiādi. Tassanti

puṇṇamāsiyaṃ. Sāpuṇṇamāsī, bhatakassa bhatiyā kammakārakassa yo tiṃsati ratto māso paribbayaniyamito, tassa sambandhinī neti sambandho.

Yassañcatithīyanti aniyamena paṭipadādimāha. Atoeva ca nipātanāti imasmāva nipātanā, tenevāha- 'sutte vacanameva nipātana'nti. Māsasutiyāccādo sādhippāyamatthaṃ vivarati 'yadipi'ccādinā. Assāti sāmaññavacanepi 'sāssa devatā puṇṇamāsī'ti sutte assāti avisesavacanepi soyeva puṇṇamāsīsadde sūyamāno māsoyeva chaṭṭhyattho viññāyatīti sambandho.

Pañcadasarattādoti paresaṃ saññāgahaṇena nivattitapañcadasarattādo. Atha addhamāsasaṃvaccharānampi udāharaṇatte nopaññāso kasmā na katoccāha- 'addhamāsasaṃvaccharāna'miccādi. Evammaññate ''addhamāsasaṃvaccharānaṃ na paccayenojukamabhidhānamapi tu saṃvaccharepi phussādimāsasambhavāsmiṃ saṃvacchare phussena māsena sambandhā phussotyupacārīyate, yathā ca phussādimāsassa sambandhī addhamāso phusso addhamāsotyupacārīyate, na panojukanti tesamudāharaṇatte nānupādāna''nti.

14. Tama

Nākaḍḍhanatthoti ṇassākaḍḍhanattho na hoti. Yadyākaḍḍhanattho assa, tadā cānukaḍḍhitaṃ nottaratrānukaḍḍheyyāti maññate, kociyeva hotīti hontīti ito bhinditvā ānetabbaṃ. Tadā desassāti iminā ''tadādesā taggahaṇena gayhantī''ti paribhāsamupalakkheti. Katayādesassāpīti kato yādeso yassa tassa katayādesassāpīti. Ikārassāti yādesato pubbe ikārassa, iminā cādesādesīnamabhedo dassito. Tasadde nekenāpi paccekābhisambandhe siddheti evamaññate- ''yathā'tena kataṃkīta' (4-29) ntyādisutte ekova tasaddo bahūhi paccayattehi sambajjhate, tathihāpi ekameva tasaddaggahaṇaṃ 'tamadhīte taṃjānātī'ti paccekamabhisambajjhate, tasmā kimetadatthena dvitaggahaṇene''ti. Dvitaggahaṇe payojanattayaṃ vuttaṃ, tattha paṭhamaṃ dassento jānaniccādinādhippāyamāvīkatvā dvitaggahaṇamiccādinā padatthamāha.

Tattha-'yo yamadhīte jānāti cā'ti iminā dvitaggahaṇābhāve paccayatthāvayavassa samuccayappasaṅgamāha. Samuccaye sati(yo) yamadhīte jānāti ca, tattheva siyā, yo panādhīte kevalaṃ, na (jānāti) tattha na siyāti bodhayituṃ byabhicāramāha'na paccekāti sambandhene'ti. Yathā ''tena kathaṃ kīta''miccādo ''tena jitaṃ jayati''ccādi paccekasambandhena bhavati evammāviññāyīti yatheccādi kassāttho. 'Tena kataṃ kīta''miccādīhi avatvā ''tena jitaṃ jayati''ccādisuttekadesavacanamatthabyatti tathā vutte hotīti vuttaṃ, tena jitamiccādo jayanādikā kiriyāne kadabbasamavāyittena pasiddhāti yutto tattha paccekābhisambandho, nevamajjhena vedanā pyekadabbasamavāyittābhiyyotyadhippāyo.

Idāni dutiyaṃ dasseti 'jānana'miccādi, nimitta miṭṭhāniṭṭhabodhakāraṇaṃ muhutto kattikādi, uppāto iṭṭhāniṭṭhasūcakaṃ pathavisamuddādīnaṃ sabhāvapariccāgenāññatattagamanaṃ. Jānanasāmaññeti nimittādīnaṃ jānana sāmaññe. 'Yathāvuttajānanassa ajjhena visayatte hetumāha- 'taṃ jānātīti tasaddena adhīyamānaparāmasato'ti. Tatiyaṃ dasseti 'yato ce'ccādinā. Yato ca uppannena vidhinā ajjhena ñātu abhidhānampasiddhanti sambandho, potthakesu pana ajjhetuñātūsuti pāṭho dissati, etthāyamadhippāyo ''katthaci pasiddhivisayo hoti tasaddo, tathā ca vuttaṃ subodhālaṅkāraṭīkāyaṃ pakkantavisayo tathā pasiddhavisayo anubhūtavisayo ca taṃsaddo yaṃ saddaṃ nā pekkhate'ti, tasmā pasiddhivisayena tasaddena puthageva pasiddhiyā upasaṅgahatthaṃ dvitaggahaṇaṃ kattabba''nti. Atthattaye vattamānassa tu tasaddassa savisayo viseso tatovātthikehi veditabbo.

15. Tassa

Visayasaddo gāmasamudāyepi vattate, gāmasamudāyo ca nāma desoyeva, tenāha visayopi gāmasamudāyattā desoyevā'ti, iminā visayadesasaddānaṃ samānādhikaraṇattamāha. Vasāti desavāsino vasātayo, anuvāko ganthaviseso.

16. Nivā

Tannāmeccādinā na kevalaṃ nivāseyeva, athakho vakkhamānesu pīti dasseti. Paccayantaṃ sebbādi. Desanāmambhavati catūsu atthesūti viññāyati, tenāha-‘nivāsādo vidhī’ti. Nivāsādoti nivāsa adūrabhavanibbattaatthiatthesu. Saṃhitanāmaṃ nāma lokiyasaddavo hārāppasaṅgamaññasaddavohārenupāttanāmaṃ.

17. Adū

Nagarampi desoyevāti āha- ‘adūrabhava’nti.

18. Tena

Yathāyogatthoti vuttiyaṃ vuttayathāyogasaddassa attho.

19. Tami

Paccayantanāmeti paccayantanāmaṃ yassa sattamyatthabhūtassa desassa hasminti attho, nāññasseti bhūmādivisiṭṭhatthayuttato aññassa paccayantanāmaṃ na hotīti attho. Badarā babbajā asmiṃ dese santīti viggaho.

21. Ajjā

Hīyyattanoti ‘‘saramhā dve’’ti (134) dvittaṃ.

23. Amā

Amāsaha bhavo amacco.

24. Majjhā

Majjhe bhavo majjhimo, ante bhavo antimo iccādi.

25. Kaṇa

Magadhesu araññe gaṅgāyaṃ pabbate vane kule bārāṇasiyaṃ campāyaṃ mithilāyaṃ sambhavoti viggaho. ‘‘Dissantaññepi paccayā’’ti (4-120) eyyakoti seso. Paccayantaradassane sati imināva suttena ito aññatrāpi paccayantarāni hontīti seso, gāme bhavo udare bhavo pañcālesu bhavo bodhipakkhe bhavoti viggaho.

26. Ṇiko

Sarade bhavo, bhavā vāti viggaho.

27. Tamassa

Sippasaddatthamāha-‘losalla’nti. Tameva byañjayati ‘kiriye’ccādinā, karaṇaṃ kiriyā vādanādikassa abhyāso, so pubbo yassāti samāso, vīṇādisaddehi kimuccateccāha- ‘vīṇādi’ccādi, dabbaṃ taṃtaṃsamudāyarūpaṃ. Sippañcāti vatvā tadatthaṃ vibhāveti ‘kiriyā viseso’ti. Vādanādikiriyāya visiṭṭho jānanakiriyāvisesoti attho, iminā vīṇādisaddā dabbatthavuttino vādanādikiriyaṃ kiriyā visesañca sippamupacārena vadantīti dīpeti. Itisaddo hetumhi. Sāyeveti abhyāsitabbā jānanakiriyāvisesassa pubbabhūtā vādanakiriyā, visesetuṃ yuttā vīṇādisaddenāti adhippāyo.

Yuttatā cettha… vīṇādivādanavasena sippassa gahetabbabhāvato, kathaṃ vīṇādisaddehi dabbavuttīti vādanā vuccatīti āha- ‘vīṇādi visayattā’ti, vādanavuttivīṇādisaddānaṃ sippavuttittaṃ

yathāvuttasso pamāvasena vattumāha- ‘yathe’ccādi. Vīṇādivādananti yatheti sambandho. Vuttameva phuṭayanto vuttiganthassa mukhaṃ vivarīyati ‘kiriye’ccādinā. Kiriyātyāsapubbakaṃ ñāṇakkhamaṃ kosallaṃ vādanakiriyā visayattā vīṇāvādanamiccanena kiriyāsaddena vuccatītyattho. Mudaṅgaṃ mudaṅgavādanaṃ sippamassa, vaṃso sippamassāti viggaho. Sīlamaddabbaṃ kathaṃ paṃsukūlādi(no) sīlatthasamānādhikaraṇattenābhidhānantyāha- ‘paṃsukūlādidhāraṇa’miccādi. Tañca sīlanti sambandho.

Appicchatāyāti paccayappicchatāya. Santuṭṭhitāyāti catūsu paccayesu dvādasavidhasantuṭṭhiyā. Anuvidhīyamānaṃ karīyamānaṃ. Phalanirapekkhanti iminā idha loke cīvarādihetu paṇidhāya paṃsukūla dhāraṇādiṃ paṭikkhipati, sīlaṃ tapparabhāvena sevanā. Idaṃ vuttaṃ hoti ‘‘paṃsukūlādidhāraṇaṃ paṃsukūlādivisayanti paṃsukūlādisaddenopacārenābhidhīyate, sīlaṃ paṃsukūladhāraṇavisayanti paṃsukūlādi saddenopacārenoccatī’’ti. Ticīvaraṃ sīlamassāti viggaho tesaṃ guḷo paṇyamassāti viggaho tomaraṃ, muggaro paharaṇamassāti viggaho, upadhīyatyupariādhīyatīti rathaṅgaṃ vuccati. Kāmakkhandhakilesābhisaṅkhārā vā upadhi upadadhāti sukhaṃ dukkhaṃvāti katvā.

28. Taṃhanti

Bahumhi bhūtānagatesupi paccayabhāve kāraṇamāha-‘saṅkhyākālānamavivacchitattā’ti, sutte vuttāya ekasaṅkhyāya vuttamānakā lasseva ca vattumanicchitattāti attho.

Tadupādānantūti tesamekavacanādīnamupādānantu. Taṃ nānantarīya kattāti upalakkhaṇavasena tesaṃ vacanakālantarānamavinābhāvittāti adhippāyo. Hanticcādityādyantassa kiriyāppadhānatte kathaṃ ṇādīnaṃ tadatthe jāyamānānaṃ sādhanappadhānatta miccatra hetumāha ‘sabhāvato’ti. Mīne hantīti meniko. Ajivhā animisā ca macchā, diṭṭhova sandiṭṭhanti iminā saṃsaddassa visuṃ atthabhāvaṃ dasseti. Lokuttaradhammoti navavidho lokuttaradhammo, phaladhammopi heṭṭhimo sakadāgāmivipassanādīnaṃ paccayabhāvena uparimaggādhigamassa upanissayabhāvato pariyāyato dissamānova vaṭṭabhayaṃ nivatteti, bhāvanābhisamayavasena maggadhammo sacchikiriyābhisamayavasena nibbānadhammo.

Vaṭṭabhayanti kammakilesavipākasaṅkhātaṃ tividhavaṭṭabhayaṃ. Vidhāna vacananti appatte-tthe niyogasaṅkhātavidhino pakāsataṃ ehipassa vacanaṃ. Parisuddhattāti kilesamalavirahena sabbathā visuddhattā. Amanuññampi kadāci sappayojanaṃ yathāsabhāvappakāsanena dassetabbaṃ bhaveyyāti tadabhāvaṃ dasseti. Tenāha ‘vijjamānampi ce’ccādi. Nanu ca ehipassāti tyādyantā, tasmā neteti paccayo pappoti, tathāhi pāṭipadikato paccayavidhānampaṭipāditaṃ, na tyādyantato nāpi vākyato, tasmā kathamehipassikoti hotīti āha-‘ehipassasaddocāya’miccādi. Padasamudāyassānukaraṇoti padasamūhassa anukaraṇabhūto eko ehipassasaddo. Athavā ehi āgaccha imaṃ dhammaṃ passāti yo appatte-tthe niyogasaṅkhāto vidhi, tabbācako yannipāto ehipassāti, ehipassavidhiṃ arahatīti ehipassiko, athavā ehicceva nipāto, dassanaṃ ñāpanaṃ passo, ehīti passo ñāpanaṃ ehipasso, ehipassaṃ arahatīti ehipassiko.

29. Tena

Ekībhāvoti muggehi saṃsaṭṭhānaṃ māsānamiva missībhāvo. Esoti saṃsaggo, ukkaṃsenāti ukkaṃsādhānena [utkaṃsasādhanena (potthake)] ca bhavitabbanti sambandho. Saṃsaggaukkaṃsānaṃ sahabhāvassa anekanti katte kāraṇamāha- ‘asucidabbe’ccādinā. Byatirekamāha- ‘nukkaṃso’ti yattha saṃsaggarahitaṃ kevalamabhisaṅkhattamatthi, tattha paccayamudāharaṇena dassetvā vijjāya saha saṃsaggassāvijjamānatte kāraṇaṃ vadati ‘rūpī dhammattā’tiādi. Rūpaṃ bhūtopādāyabhedamassa atthīti rūpī, ghatādi saṃsaṭṭhaṃ bhattādi. Tassa dhammo sabhāvo saṃsaggo, tassa bhāvo tattaṃ, tasmā, tassāti saṃsaggassa, vijjātvarūpī… yathāvutta rūpasabhāvābhāvā, tenāha- ‘vijjāya ca arūpittā’ti caraiccandhātuyeva carati.

Vācasikaṃ mānasikanti ‘‘manādīnaṃ saka, yaṃkiñcīti satādikaṃ yaṃkiñci. Bāhulakenevetthāvadhāraṇaṃ labbhatīti vuttaṃ- ‘tato vā’ti, devadattena kītoti so attho tadattho, tassa appatīti abhidhānasattivekallena vuttiyamanavagamo, devadattikoti hi vutte devadattena

kītotyayamattho nappatīyate… tādisa saddasattivekallena tadatthassānamidhīyamānattā, avagamo ca nāma sati sāmatthiye siyāti imamatthaṃ saṅkhepato dassetumāha- ‘tadatthāppatītiyā’tiādi.

Abhidhānalakkhaṇattanti abhidhānaṃ sati sāmatthiye vākye vacanīyassātthassa vuttiyā kathanaṃ lakkhaṇaṃ sabhāvo yesante abhidhānalakkhaṇā, tesaṃ bhāvo tattaṃ, tabbādisamāpyevameva daṭṭhabbā. Maricena abhisaṅkhataṃ saṃsaṭṭhaṃ vāti, salākāya jitanti viggaho.

30. Tassa

Yo ‘‘dissantaññepi paccayā’’ti (4-120)

34. Ṇo

Pavuttepīti kaccāyanena pavuttanti atthe ‘‘aññasmiṃ’’tismiṃṇo hotevāti adhippāyo.

35. Gavā

Duno rukkhassa.

38. Mātā

Mātāpitunnaṃ mātāpitaroti mātuyā mātāpitaro pitussa mātāpitaro, na ekamekato dvīsūti ekato ekato vuttanayena dvīsudvīsu atthesu na bhavatīti attho.

39. Hite

Mātu hito, pitu hitoti viggaho.

40. Ninda

Sena rūpena ñātepi visesarūpena aññāto aññātaviseso. Kaṭṭhādimayā yā paṭimā tampaṭicchandakaṃ. Sambandho sassāmīlakkhaṇo assa atthīti sambandhi kassāti kiṃ saddaniddiṭṭho, sova viseso, sambandhiviseso visayo assa aññāṇassāti samāso. Payogāsambhavāti ayamassoti vutta assappakatiyāpi payogā sambhavā. Tathāhi yadi yassāccantamajānanaṃ siyā tathā sati sabbathā vatthujānanābhāve pakatiyeva na siyā, na hi sabbathā aviññātattho saddo payogamaharati, tasmā sarūpena ñātassa yassa viseso aviññāto, soyevidha aññāto-timatoti viññāyate, aññāto-ssokassa [aññāto sesaññassa (potthake)] vā kutotivā kiṃ sabhāvo veti hi assakoti. Kappaccayanto hatthikaiccayannāmadheyyaṃ nāmaṃ yassa hatthiviyāti dassitapaṭibhāgassa so kappaccayantanāmadheyyo. Abhinivesena vā sijjhanti yathā ajjunādivesadhārini ajjunādisaddenāti adhippāyo.

Paṭimāyāti ettha pūjanatthā eva paṭimā gahitā, morasamāna nāmattā moroviyāti yojanā, cañcā tiṇapuriso, idha pana taṃ sadiso puriso manusso cañcā. Akasmā eva ākasmikaṃ ‘‘sakatthe’’ti (4-122) ṇiko. Yaṃkiñci abuddhipubbakaṃ, tamākasmikaṃ, tasmiṃ ākasmikebhidheyyo sati ivasaddatthe vattamānato īyo hotīti attho. Kāko ca tālañca phalaṃ kākatālāni, tesamiva milanaṃ. Ajākhaggānamiva milanaṃ yadākasmikaṃ, kiñci tama jākhaggīyaṃ, ṇo ivatthe. Sakkaranti ‘‘saṃyoge kvacī’’ti (4-125) vuddhyabhāvo. Munīva, bālova, kulisamiva, ekasālāivāti viggaho, lohitova lohitiko phaṭikamaṇi.

41. Tamassa

Doṇādītyādisaddena khārasatādayopi parimāṇavisesā gayhanti. Saṅkhyā asītipañcādayo, aññaṃ

vā yaṃkiñcīti upaḍḍhakāyādi, soḷasa doṇā ekā khārī. Nanu pañcakaṃ ganthajātanti vatvā aññaṃ vā saṅghādikanti vuttaṃ taṃ kathaṃ pāṇiniyehi viya ‘‘saṅkhyāya saññāsaṅghasuttājjhayanesū’’ti (5-1-58) suttitattābhāvāti manasi nidhāya ‘saṅkhyāvācīhi’ccādi vuttaṃ. ‘‘Ādasahi saṅkhyeye vattantī’’ti pañcasaddassa saṅkhyeye vuttattā āha- ‘pañcāvayavā’ti. Parimāṇasaddasannidhāne saṅkhyānepi pañcasaddoti maññamāno āha- ‘pañcasaṅkhyānañce’ti. Pañcā vuttayoti pañcavārā, rūpānīti ca pariyāyantarena āvuttisaddasse vātthaṃ byattaṃ karoti.

44. Kimhā

Nanu sutte saṅkhyāyanti na vuttaṃ katyādayo ca payogā saṅkhyā parimāṇeyeva dissanti kathaṃ nāmetthāyaṃ vidhīti āha- ‘bahule’ccādi. Saṅkhyāparimāṇeyevāyaṃ vidhīti kiṃ sadde saṅkhyāparimāṇa visayeyeva vattamāne ayaṃ ratyādiko vidhīti attho, nanu cettha kiṃ saddo pañhe vattamāno kathaṃ saṅkhyāparimāṇe vattateti vuccate, yajjapi saṅkhyāparimāṇe na vattate, tathāpi saṅkhyāparimāṇassa pucchiyamānattā saṅkhyāparimāṇavisaye vattate vāti. Bahulādhikāra payogasāmatthiyahetunidassane phalamāha- ‘yatratvi’ccādi, paricchedakattena parimāṇakattena. Ayametthādhippāyo ‘‘yadākimidaṃ saṅkhyā parimāṇamesaṃ dasannaṃ na kiñci appakamevetanti saṅkhyāparimāṇameva kiṃ saddena nindīyate, tadāpi saṅkhyā parimāṇassa nindīyamānattā saṅkhyāparimāṇavisayattameveti khepe vattamānāpi kiṃ saddā raticcādi siyā, bahulādhikārāditova panettha na siyā’’ti. Rakārānubandhā isaddalopatthāti yojanā.

45. Sañjātaṃ

Bubhukkhāpipāsappakatīhi khasantāhi akammavacanicchāyaṃ ‘‘gamanatthā kammakādhāre cā’’ti (5-59) kattari kte ñimhi ca bubhukkhito pipāsitoti siddhepi vattamāne payogatthaṃ bubhukkhāpipāsāti pāṭho.

46. Māne

Sabbamparicchedarūpanti ummānaparimāṇādikaṃ sabbaṃ paricchedarūpaṃ. Tatra ca uccattena mānamummānaṃ, sabbato mānaṃ parimāṇaṃ.

47. Taggho

‘‘Pamāṇaparimāṇehi saṅkhyāyacāpi saṃsaye mattovattabbo’’ti (5-2-37) pāṇiniyavattabbakāravacanaṃ, tattha pamāṇa māyāmo. Saṅkhyāyāti pañcamī. Etehi saṃsaye matto vattabboti attho. Vidatthimattaṃ ratanamattaṃ vātiādīni kamena tatthodāharaṇāni.

Na vattabbanti yathāvuttavattabbavacanaṃ paṭikkhipati. Paṭikkhitte tasmiṃ vidatthimattaṃ ratanamattaṃ vātiādi(nā) yaṃkiñci daṇḍapubbaṇṇādikaṃ [paṇṇādikaṃ (potthake)] saṃsayitaṃ, tena mānasaṅkhātassa paricchedassābhāvā kathamete payogā siyunti āsaṅkiya tattha kāraṇamāha- ‘tathābhyūhanato siddhattā’ti. Tathābhyūhanatoti vidatthimānampamāṇamassa ratanammāna massātyādinā tenappakārena abhyūhanato abhyupagamatoti attho. Saṃsayo ca nāma ubhayapakkhaparāmasane sati siyāti yathāvuttamabbhūhanaṃ sādhetumāha-nāntarene’ccādi. Pakkhadvayehīti vidatthi mānamassa ratanammānamassāti evamādikehi pakkhadvayehi. Abhyūhanaṃ saṃsayassāti gamyate. Jaṇṇu mānamassa jaṇṇutagghaṃ.

48. Ṇoca

Puriso pamāṇamassāti viggaho.

49. Ayū

Upādhyantaropādānāti ‘aṃse’ti nimittantaropādānā nivattatīti yojanā.

50. Saṅkhyā

Saccutīsāsadasantāya saṅkhyāya paṭhamantāya asmiṃ satasahasse adhikā saṅkhyāti atthe ḍo bhavatīti suttattho. Saccutīsā sadasantāti paṭhamāvacanaṃ paṭhamantato vidhiñāpanatthaṃ. Nanu ca sutte 'satasahassa satasahasse ḍo'ti na vuttaṃ, tathā sati vuttiyaṃ kathaṃ 'sataṃ sahassaṃ satasahassaṃ vā'ti vuttantyāsaṅkiyāha-ubhayathāvagamā'tiādi. Ubhayathāvagamāti sataṃ sahassanti ca satasahassanti ca ubhayappakārenāvagamā, ubhayathāvagamo payoga dassanañcettha evaṃ vivaraṇe kāraṇanti adhippāyo. Paccayatthena samānajātiye pakatyatthe satīti yenakenaci suvaṇṇakahāpaṇādinā paccayatthena samānajātiye. Suvaṇṇamāsakadīna [suvaṇṇakahāpaṇādīnaṃ (potthake)] masamāna jātiyānaṃ. Akevalaṃ codāharaṇaṃ dassetuṃ 'ekavīsa'nti vuttaṃ. Anipphannattā saddānamidha paccayaggahaṇaparibhāsāvatāro natthi.

51. Tassa

Nanu ca saṅkhyāsaddo saṅkhyāne saṅkhyeyye ca vattate, kathamettha saṅkhyānevasitā vutti yenevaṃ vivaraṇaṃ katamiccāha- 'yadipi'ccādi, paccāsannaṃ saṅkhyāsaddassāti adhippāyo. Iminā ca karaṇasādhano-yaṃ pūraṇasaddoti viññāpeti. Yatoti vuttayaṃ saddasambandhinā taṃsaddena seti ulliṅgitassa saṅkhyātiatthamupadassiya sāyeva pūrīyatetīmassa kammabhāvena tiṭṭhatīti dassetuṃ tena pūraṇena pūrīyate'ti āha.

Sampajjateti pūrīyatetyassatthamācikkhati. Anenetaṃ dasseti ''(na) ghaṭikādīnamiva dabbānaṃ dabbantare nātirittīkaraṇaṃ saṅkhyāya pūraṇaṃ kiñcarahi tassa samappattiyevā''ti. Atha kāyaṃ vacoyutti 'sāsaṅkhyā pūrīyate yene'ti, yāvatā sāti yasmā paccayo vihito tassa saṅkhyāsaddassa parāmāso tassa ca pūraṇena abhedoccāsaṅkiyāha- 'abhedenoccate saṅkhyā pūrīyate yenetī'ti abhidhānābhidheyyānamabhedopacārena vuccatītyattho, saṅkhyeyyapūraṇe ḍo na hotīti vatvā tadatthaṃ vibhāvetumāha- 'dvādasanna'miccādi. So ghaṭo tāsaṃ ghaṭikānaṃ pūraṇo dabbānaṃ dabbantare nāti rittīkaraṇavasena. Vīsatiyā pūraṇotiādinā viggaho.

54. Chā

Kaccāyanena ''dvitīhi tiyo''ti (2-8-42) suttena dvitisaddehi tiyappaccayaṃ vidhāya ''tiye dutāpi cā''ti (2-8-43) dvitīnaṃ dutādesena dutiyaṃ tatiyanti ca ''catuchehi thaṭhā''ti (2-8-41) suttena catuto thappaccayaṃ vidhāya dvittena catutthanti ca nipphāditaṃ. Idha tathā bhāvena kathaṃ te sijjhantīti āsaṅkiya vuttiyaṃ 'katha'miccādi vuttanti dassetumāha 'saṅkhye'ccādi. Vuttiyaṃ 'dutiyassā'tiādinā suttekadesā dassitāti tāni sampuṇṇaṃ katvā dassetuṃ 'dutiyassā'tiādinā 'catutthatatiyāna'miccādinā ca vuttāni.

55. Ekā

Saṅkhyāvacanassa gahaṇe ko dosoccāha-'saṅkhyāvāci'ccādi. Bahuttavisaye payogo na siyāti saṅkhyāvacanassa ekatthe niyatattā vuttaṃ. Ekākīhiccassa atthamācikkhati padhānabhūteheva'ccādinā. Upapajjake bahuttavisaye payogotyapekkhate.

56. Vacchā

Taro hotīti vuttepi tehi taro hotīti viññāyati, vacchādīhīti sutattā pana vacchādīnanti ca viññāyatīti vacchādīnantiādinā vuttiganthopadassanaṃ. Nanu tanutte vavacchādīhi paccayo vidhīyate, ye ca sarīrena kisāvacchādayo, tatrāpyavisesena payogo pasajjati [payopasajjane (potthake)] visesānupādānato, tasmā kathamatra sabhāvasseva tanuttaṃ viññāyate yenevaṃ vivaṭamiccāha- 'vacchādisaddāna' micca-di, vacchādīhi pakatīti paccaye vidhīyamāne tāsaṃ pavattinimittaṃ vayovisesādi, yasmiṃ sati vacchādayo saddā dabbe-bhinivisante, taṃ paccayā-sannaṃ, na ca kisattassa bhāvā dabbe vacchādisaddā pavattante. Ato tasseva saddappavattinimittassa tanutte yuttaṃ paccayena bhavituṃ, (na) tanuttamatteti maññate. Pavattinimittaṃ sambandhi āsannanti samānādhikaraṇāni.

Vaccho paṭhamavayo, tassa tanuttaṃ dutiyavayappatti. Dutiyañhi vayaṃ pappontassa vacchassa paṭhamo vayo vacchasaddassa pavattinimittaṃ kiñcimattāvasesaṃ bhavati amumevāha- ‘susuttasse’ccādinā. Ukkhotaruṇodutiyavayappatto vuccate, tassa tanuttaṃ tatiyavayappatti. Tatiyañhi vayappattakāle dutiyassa vayassa ukkhasaddappavatti nimittassa kiñcimattā vasesato [vasissate (potthake)] jātisaṅkarattā gaddabhajātiyā vaḷavājātiyā ca missattā. Bhāravāhakattampati yo samattho, so usabhotyuccate, yadātu tassa bhāravāhakatte sāmatthiyaṃ mandaṃ bhavati parikkhīṇaṃ, tadā tanuttambhavatītyāha- ‘sāmatthiyassa tanuttaṃ appabalatā’ti.

57. Kimhā

Samudāyo nāma dvyavayavo vā siyā bahukāvayavo vā, tattha dvyavayavasamudāyā niddhāraṇe sāmatthiyā ekasseva niddhāraṇaṃ viññāyati tamevānusarati. Bahukāvayavasamudāyāpye ‘kassa niddhāraṇe’ti sutte ekassāti vacanābhāvepi ekasseva niddhāraṇaṃ viññātabbaṃ teneva kataro bhavataṃ devadatto’tyādikamudāharaṇamadāsi. Kataro bhavataṃ devadatto kataro bhavataṃ kaṭhotyādyudāharaṇabahuttena niddhāraṇavācīnamabahutthepi niddhāriyamānavācīhī’ti bahuttena vuttaṃ. Apaccaparaṃparāya pavattaṃ gottaṃ vaṃso, tadabhi dhāyino apaccappaccayantāpi abhedopacārena gottaṃ, tevāpaccā paccavantasambandhadvārenāpacce pavattāti sambandhisaddā bhavanti, caraṇasaddā ca kaṭhā yo kiriyāsaddā bhavanti kaṭhādīhi vuttajjhayanatthaṃ yathā sakaṃvatacaraṇakiriyānimittattenājjhetūsu pavattāti tesaṃ sambandhisaddānaṃ kesañci atthassa kiriyāsaddānaṃ cātthassa asatyapi jātitte jātinibandhanaṃ loke kāriyamiṭṭhaṃ taduttaṃ ‘‘gottañca cara- ṇehi sahā’’ti. Tatthāpi jātittamparibhāsitaṃ, tenāha- ‘kaṭhassa caraṇattā jātittaṃ gotattā jātitta’nti ca.

58. Tena

Lokiyāti parasaddasatthakāre sandhāyāha. Iha tu avisesena vuttanti sambandho. Niruttiyaṃ sāmaññena vuttattāti yojanā. Sāmaññena vuttākāraṃ dassetuṃ ‘katha’ntiādi vuttaṃ. Devehi datto brahmunā dattotiādīni kattari karaṇe vā viggahavākyāni. Devadatto devadattiko deviyo devalotiādīni vuttipadāni.

Tattha niruttipiṭakāgatānaṃ ‘devadattā devadattiko’tiādīnaṃ vuttipadānamaññathā nipphattimupadassiya devalo deviyotiādīnampana vacanantareneva nipphattiṃ dassetuṃ ‘devehi datto’tiādi vuttaṃ. Parasaddasatthakārānampi devalo deviyoti vacanantareneva sādhanaṃ sādhanākārañca tesaṃ dassetuṃ ‘kecīhī’tiādi vuttaṃ. Ekadesatoyeva paccayamicchanti tena tesaṃ devalo deviyo datti loccādi bhavati. Kappanāgāravoti dattasaddalopanāmekadesavasena kappanāgāravo.

59. Tassa

Na ca sabbetiādinā bahulādhikāre phalaṃ vuttaṃ. Bhāvasaddo katthaci kiriyāyaṃ vattate ‘bhāve ayaṃ vidhī’ti. Katthaci adhippāye ‘ayametesaṃ bhāvo [bhāvodhippāyo]’ti. Katthaci padatthe ‘ime bhāvā’ti. Katthaci sattāmatte‘tiṇānaṃ bhāvo’ti. Tenāha-‘bhāvasaddasse’ccādi. Rūpasādhana dvārenāti bhāvasaddassa rūpasādhanadvārena, sappanti pakāsenti attha manenāti saddo. Sova abhidhānaṃ abhidhīyate-nenatthoti katvā. Bujjhati atthasarūpanti buddhi, sāva patīyate-nenāttho pacceti attha miti vā paccayoti vuccati.

Nanu ca ‘bhavanti etasmā buddhisaddā’ti vuttaṃ tasmā pavattinimittamubhinnampi bhavati, tathāsati ‘saddappavattinimitta’nti saddasseva pavattinimittatā kasmā vuttāti vuccate. Pākaṭabhāvena abhidhānābhidheyyasambandhassa saddasseva pavattinimittataṃ vatvā visuṃ buddhiyā nimittassa rūpānugatattaṃ visesetvā pavattinimittatamassā dīpetuṃ ‘nimittavasāhi’ccādimāha. Dabbeguṇoti dabbe vuttiyaṃ guṇo nimittanti sambandho. Guṇasaddasseva jātisaddattenodāharaṇadvayaṃ dattaṃ… guṇassa jātiyā visuṃ jātinimittassābhāvato [nidhittassa bhāvato]. Kiriyādītiādisaddena dabbādīnaṃ gahaṇaṃ, keci pana kiriyāsaddānaṃ kiriyā pavattinimittantyāhu. Tesaṃ devadattādīnaṃ avatthāvisesena avatthābhedena sāmaññaṃ tadavatthā visesasāmaññaṃ. Tenāha- ‘devadattassā’tiādi. Vijjamāno padattho visayo yesaṃ devadattādīnaṃ saññāsaddānaṃ tesaṃ pavattinimittaṃ

jātilakkhaṇamācikkhitampaṭipāditanti attho.

Anena ca devadattādayo saññāsaddāpi samānā jātisaddāti vuttaṃ hoti. Yadi carahi saññāsaddāpi jātivacanā siyuṃ, pañcavidhattamesaṃ parihāyatīti. Nedamevaṃ viññeyyaṃ… pasiddhatarajātyābhidhāna kaṭhagovīhiyavādisaddā jātisaddattena visuṃ pariggayhanti.

Sambandhibhedatoti ghaṭādisambandhīnaṃ bhedato. Abhāvassabhedatoti ghaṭapaṭādīnaṃ sambandhīnaṃ bhedena abhāvassa bhedato abhedepi bhedā upacaritā santīti yojanā. Yassa sāmaññassa vasā, tesu upacaritabhedesvākāsādīsu. Niravayavāvijjamānavisayānantiye ākāso viya niravayavā abhāvo viya asantā ca, te visayo yesaṃ saddānaṃ tesanti attho. Sāmaññaṃ bhāvoti puthujjanādisāmaññaṃ bhāvoti attho. Alasassa bhāvo kiriyāsambandhittaṃ, brahmaññaṃ jāti cāpalyaṃ nepuññaṃ guṇo vā. Vuttiyaṃ sakatthekantāti ''sakatthe''ti (4-122) iminā sakatthe katakappaccayantāti attho. Na daṭṭhabbanti sambandho. Pattakālova pattakallaṃ. Karuṇā eva kāruññaṃ.

62. Aṇvā

''Ekayoganiddiṭṭhānaṃ sahavāpavatti sahavā nivattī''ti 'bhāva kammesū'ti anuvattate. Tathāpi bhāvetīmināvettha sappayojanattaṃ dassetumāha- 'bhāvakammesu'ccādi.

64. Tara

Yajjapi sīdhātussa kevalassa supane pavatti, tathāpyatipubbassa ukkaṃse pavattīti āha- 'atisayo ukkaṃso'ti. So ca atisayo kassa sambhavaticcāha- 'so ca kiriyāguṇāna'nti. Kathaṃ tesamatisayoccāha- 'ādhārabhūtadabbavasā'ti. Kutoccāha- 'anapekkhite'ccādi. Anapekkhito kiriyāguṇānaṃ nissayo dabbasaṅkhāto yesanti viggaho, dabbassa nissayabhūtassā-tisayattaṃ hontampi nissitānaṃ kiriyā guṇānaṃ vaseneva siyā nāññathāti vattumāha-'paccadhikaraṇa'ntiādi.

Nanu ca yadi kiriyāguṇānamevātisayo, tadā na sijjhati 'gotaro'ti nesa doso, no cettha jātiyātisayo, kassa carahi guṇassa go ayaṃ yo sakaṭaṃ vahati, gotaro-yaṃ yo sakaṭaṃ vahati sirañcāti, jātiyā hi niccāyekarūpāya nokkaṃsāpakaṃsayogo sambhavatīti dabbassāpi nātisayasambhavo. Tathāhi tulyappamāṇassa guṇakatova mūlato ukkaṃso dissati samānepi hi āyāme vitthāre ca paṭassa kāsikassāññovāggho bhavati māthurassāñño vāti. Dabbassāpi sātisayehi yuttatāmattena sātisayattassupaṭṭhāpitattā vuttaṃ- 'tenevāhā'tiādi. Yadaggena kiriyāguṇānaṃ nissitānamatisayavasena nissayabhūtampi dabbaṃ kathañcidapyatisaye vattati nāma, tadagge tabbācikāpi pakati attano vacanīyatthavasena tattha vattatiyeva nāmāti 'atiyaye vattamānato'ti pakativisesanavasena vuttaṃ, tenevāha- 'iminā pakati visesanattañcāhā'ti. Sakatthikānaṃ pakatiattho jotanīyo hotīti sambandho.

Sakatthikānanti kattari chaṭṭhī sambandhavacanicchāya, sakatthikehīti attho. Hetumāha- 'pakativisesanantī'ti. Itisaddo hetumhi, yasmā 'atisaye vattamānato'ti, pakativisesanaṃ, tato pakatyatthabhūte-tisaye jātattā sakatthikehi yathāvuttanayena pakatyatthabhūtetisayo jotanīyo hotīti attho. Tattha nābhidheyyoti byatirekamāha, tathā ca vakkhati- 'atisayajotakātarādayo'ti.

Atha pakativisesanatte kasmā nābhidheyyo jotanīyoccāha 'pakatiyāyeva'ccādi. Ukkaṃso samānaguṇavisayeyeva loke diṭṭho [paviṭṭho (potthake)] tena sāmaññavacanepi tādithavisayeyeva [soyeva] kāraṇa vasena hotīti dassetumāha- 'atisayene'ccādi. Dvinnamekassā-tisayeccādinā 'dvibahūsukkaṃse taratamā''ti (caṃ 4-3-45) sakkatasuttatthassādhippāyaṃ vivarati. Taraiyāti sakavohārena vuttaṃ, tesantu īyappaccayo. Evamihāvidhānaṃ sukhasānettanti sambandho.

Ayametthādhippāyo 'yathāvuttasuttatthavasena dvinnamekassa ukkaṃsābhāvā 'māthurā pāṭaliputtakehi sukumāratarā'ccādo tarappaccayo na hotīti eko māthuro dutiyo pāṭaliputtako imesaṃ sukumārānaṃ dvinnameko māthuro-tisayena sukumāro sukumārataro, ekamaññesaṃ dvinnamukkaṃsetathāññesaṃ dvinnamekassāti evaṃ dvinnaṃdvinnamekekassa ukkaṃse tarappaccayo bhavati, ubhayatra tvavayavāpekkhambahuvacanaṃ, tathāhi

sukumārattenukkaṃsiyamānānaṃ samudāyānamavayavā māthurā bahavo pāṭaliputtakāpi nikkaṃsiyamānā tathevāvayavā bahavo honti, evaṃ māthurā pāṭali puttakehi sukumāratarā'ti tarappaccayena sijjhati. Imasmiṃ gāme aḍḍhatarā vāṇijjāccādopi kathitena ñāyena dvinnaṃdvinnamekekassa ukkaṃse tarappaccayo bhavati, bahuvacanantu katthaci avayavāpekkhanti sabbaṃ sakkate kicchena sādhenti. Iha tu tathāvidhassa suttassā vidhānā ''taratamissikiyiṭṭhātisaye''ti tarādīnamatisaye sāmaññena vidhānā sabbattha tarappaccayena sukhasādhanaṃ hotī''ti.

Avatthābhedenāti paṭutarāvatthāvato paṭuavatthāya bhinnattā vuttaṃ, tathāhi tamevāvatthantarayuttaṃ vattāro bhavanti aññe 'bhavaṃsūavattho'ti. Pakārantarenapi sādhane hetumāha- 'atisayamatte vā vidhānato'ti. Anavaṭṭhitattamāha- ('atisayavāpi'ccādi). Pañcasvetesūti etesaṃ yathāvuttānaṃ tarādīnaṃ pañcannaṃ majjhe, rūpāni guṇavacanassa vuttiyamudāharitāni. Kiriyāvacanassa tu 'atisayena pācakataro pācakatamo'ti. Issika iyaiṭṭhā sarādī tato (aññato) na honti bahulādhikārā.

66. Tassa

Tassāti sāmaññena vuttepi vikārasambandhīyeva chaṭṭhiyanto gayhati, chaṭṭhiyantasambandhīyeva ca vikāro gayhati sambandhavasāti dassetumāha 'yassā'ccādi. Kosakārakapāṇavisesehi kato koso. Pāṇayo sattā, osadhyophalapākantā, rukkhā pupphaphalūpagāti rukkhosadhīnaṃ lakkhaṇaṃ vadanti tallakkhaṇenettha rukkho sadhayo na gayhanti, kiñcarahi osadhisaddena latādipi gayhati, rukkhasaddena (vanappa)tayopi, vanappatayo hi phalavantā na pupphavantā. Kathaṃ gāvassa vikāre purise mayoccāha- 'aññasmi'ntiādi. Gāvassa idaṃ gomayaṃ.

67. Jatu

Upapatyantaranti paccayalopato yutyantaraṃ.

68. Samū

Tīsuttaresu ca vattateti sambandho. Rājaññamanussānampi jātiyamapacce ññassappaccayānaṃ vidhānā vuttaṃ 'gottappaccayantā'ti āha- 'rājaññānaṃ samūho'ccādi. Ukkho usabho. Oṭṭho kharato, urabbho meso, evamiccādinā 'ukkhānaṃ samūho'ccādi. Vākyamapadisati. Kākānaṃ samūhoti viggaho, ṇikaacittāti iminā ṇiko acittavāca keheva dissatīti ñāpeti. Apūpo piṭṭhapūpo, saṃkulanti (guḷa) missakakhajjakaviseso.

69. Janā

''Tadassaṭṭhānamīyo cā''ti (2-8-13) kaccāyanasuttassāya mattho ''tadassaṭṭhānamiccetasmiṃ atthe chaṭṭhiyantato īyappaccayo hotī''ti. Tena madanassa ṭhānaṃ madanīyaṃ bandhanassa ṭhānaṃ bandhanīyaṃtyādikaṃ sādhenti. Idha pana tathāvidhassābhāvā kathaṃ taṃ sijjhatītyāsaṅkiya 'madanīya'ntiādikaṃ vuttaṃ, taṃ dassetumāha- 'madanīyādippasiddhiyā'ccādi. Sādhanakkamaṃ dassetumāha- 'evamaññate'ccādi.

Ṭhānanti kāraṇaṃ. ''Upamatthāyitatta''nti (2-8-14) kaccāyanasuttassāyamattho ''upamatthe āyitattappaccayo hotī''ti tena dhūmo viya dissatīti dhūmāyitattaṃ timiramiva dissatīti timirāyitattaṃtyādikaṃ sādhentīti vuttanayameva. Tampihaccādikaṃ dvīsu sādhanakkamadassanaṃ, dhūmo viya dissatīti dassito yo kammattho sopi dhūmāyīti kattuvasena sakkā parikappetunti kattusādhanato dhūmāyitasaddā sakatthettappaccayepi dhūmo viya dissatīti atthe āyitatthappaccayepi nātthabhedo-ññatravacanicchābhedāti daṭṭhabbaṃ, bhāvattho pana tesaṃ bhāvappadhānavasena labbhati, dhūmasseva dassananti viggahe āyitattena vā.

70. Iyo

Aññasminti aññasmimpi atthe iyoti yojanā.

74. Kathā

Pavāse dūragamane sādhu pavāsiko, upavāse ratyabhojane sādhu upavāsiko.

75. Pathā

Pathe sādhu upākārakaṃ pātheyyaṃ, maggopakaraṇaṃ, sapatimhi dhana patimhi sādhu upakaraṇaṃ sāpateyyaṃ dhanaṃ.

77. Rāyo

Tumantakiriyāyāti ghātetuṃ (tyādītu) mantakiriyāya. Vā saddo samuccayo, ghātetuṃ vātiādinā yojetabbo.

78. Tame

Itisaddena byavacchinnamatthamupadassayamaññanāpekkhaṃ sappadhānaṃ mantvādi vidhimhidamatthadvayaṃ byāpārīyaticcāha-'ettha assa atthī'ti. Nanu ca yaṃ yassa hoti taṃ tasmimpi hoti (yaṃ yasmiṃ hoti) tassāpi taṃ hoti teneva vuccate- 'chaṭṭhīsattamīnamaviseso'ti, tatrañña taraniddeseneva siddhe kimatthamiha chaṭṭhīsattamīnaṃ bhedenopādānaṃ karīyatīti vuccate-yatrāvayavāvayavibhāvo, tattheva chaṭṭhīsattamīnamatthassa aviseso [vatthuto (potthake)] yathā 'rukkhesākhā rukkhassa sākhā'ti. Sassāmibhāvajaññajanakabhāvādo tu nāvassamādhārādheyyabhāvoti dvinnamevatthānamupādānanti.

Nanu ca sambhave byabhicāre ca sati visesanaṃ sātthakaṃ bhavati yathā 'nīlamuppala'nti, nevātthittassātthi byabhicāro, tathā ca vuttaṃ- 'na sattaṃ padattho byabhicaratī'ti, tasmā byavecchejjābhāvā niratthakamatthītivisesanantyāha- 'padatthasse'ccādi. Sattāyaṃ abyabhicāre pīti sambandho. Kālantarā byabhicāratthamatthītivisesananti dassetumāha- 'kāle'ccādi.

Nanu ca suttesu kālo padhānaṃ na hoti, ''tena kataṃ kītaṃ''tyādinā hi paccayattho dassito, tathā hi kāyikaṃvācasikaṃ tyādo na kālasampaccayo, evamihāpi sattāmatte bhavitabbaṃ, atthīti tu vattamānasattāya eva pariggaho kathamavasīyate yena kālavisesanaṃ siyāti. Saccaṃ, kintu padatthassa sattābyabhicārābhāvepi atthītivisesanopādānasāmatthiyātra visiṭṭho sattā atthīti visesanattenopāttā, na sattāmattanti patīyate, sā pana visiṭṭhā sattā sampatisattā, atthi ca tassā byabhicāro sāmaññasattāyāti yujjateva visesanavisessabhāvoti maññate. Upādhīti visesanaṃ.

Na bhuñjaticcādiviyāti yathā na bhuñjatīti naññassa paṭisedhattā viruddhatthapadassa sannidhāne-tthantarassa paṭisedharūpassatthassāvagati padanibandhanassa vidhino abādhikā bhavati, tamivākyattho. Adhippāyattha māha- 'atthivacanicchāya yo visayo tassa niyamo'ti. Kati payasambhave na pana gomā rukkhavāti yojanā, tehīti pasaṃsāpahūtehi. Kakude āvatto kakudāvatto, nindito kakudāvatto assa atthīti kakudāvattī. Kathaṃ ninditattamassiccāha-'kakudā vatto'ccādi. Saṃsatto daṇḍo assa atthiccanena gehaṭṭhitena vijjamānenapi daṇḍena daṇḍīti nābhidhīyatīti vadati. Dabbebhidheyyeti jātisannissayagopiṇḍaassapiṇḍādisaṅkhāte dabbe-bhidheyye, bhavaṃ bhaveyyāti yadākadāci bhavanto yadi bhaveyya.

79. Vantva

Paññavā ''byañjane dīgharassā''ti (1-33) rasso.

80. Daṇḍā

Dve hontīti iko īceti dve honti, ekamekaṃvāti ubhinnaṃ. Vāsaddo dve hontīti etthāpi

daṭṭhabbo. Uttamīṇeva dhanā ikoti gaṇasuttaṃ vivarati 'uttamīṇevā'tiādi. Kenettha samāsoti āha- 'syādisyādinekatthanti samāso'ti. Uttamīṇo dhanasāmī. Asannihite atthāti gaṇasuttaṃ, asannihitetīmassa atthaṃ vivarati 'appatte'ti. Asampatteti attho. Asannihiteti ca attho iccassa visesanaṃ. Atthanaṃ asannihite atthe āsisanaṃ attho, so assa atthīti atthiko atthī. Tadantācāti gaṇasuttaṃ, asannihitetyanuvattate, asannihitopādhikā atthantā ca ika īppaccayo bhavatītyattho. Vaṇṇantāīyevāti gaṇasuttaṃ, brahmānaṃ devānaṃ vaṇṇoti vā samāso. Hatthadantehi jātiyanti gaṇasuttaṃ.

Jātiyanti paccayavisesanaṃ. Vaṇṇato brahmacārimhīti gaṇasuttaṃ. Brahmasaddena niyamaviseso vuccaticcāha-'vijje'ccādi. Tasmiñcaniyamavisesacaraṇe tiṇṇaṃ brāhmaṇādīnamevādhikāro, nasuddassāti dassento āha- 'tañce'ccādi. Tevaṇṇiko vaṇṇīti vuccatīti sambandho. Tīsu vaṇṇesu bhavo tadantogadhattā tevaṇṇikoti bhavatthe ṇiko. Vaṇṇasaddo brāhmaṇādivaṇṇavacano. Tatra brahmacārimhityanena suddo byavacchijjate.

Athavā brahmanti nibbānaṃ tadattho ganthopi, taṃ brahmaṃ nibbānaṃ dhammaṃ vā tepiṭakaṃ caratīti brahmacārī, yati. Yatayopi hi vaṇṇīti brahmacārinoti vuccanti. Vaṇṇīliṅgīti hi vutte tiliṅgavāti attho. Vaṇṇa saddo panettha yathāvutta brahmapariyāyo. Pokkharādito deseti gaṇasuttaṃ. Deso cettha yattha(tthi pokkharādīni so). Padumagaccha pokkharaṇīnaṃ vācakassāti iminā padumāni assaṃ santīti paduminīti pokkharaṇīpi vuccatīti dasseti. Nāvā atthīti nāviko, yāgame nāvāyiko. Sukhadukkhā ī, balā bāhūrupubbā ceti ca gaṇasuttāni.

82. Mukhā

Ihāpi pasajjeyya madhu asmiṃ ghaṭe atthīti etthāpi payoge madhuranti rappaccayo pāpuṇeyya madhumhi abhidheyyati adhippāyo. Na gacchantīti nagā. Yajjapi ūsavāccādo pahūtādivisayāyātthitāya sambhavo, tathāpi ñusādivato paccaya(ttha)ttena vacanicchābhāvā ñusavā ghaṭoccādi na sijjhati tasmā pahūtādivisayātthitāsambhavepi taṃvato-tthassa paccaya(ttha)ttena ñusaro desoti vattu micchāyaṃ paccayo yathā siyā aññatramābhaviccevamattho veditabboti āha- 'iti'ccādi. Kuñjavātiettha kuñjasaddo tiṇalatādyacchāditapabbatekadese vattate.

87. Picchā

Parehi vācāsaddā ālo vihito nindāyaṃ, neha tatheti codanamubbhāvayati 'nindāya'miccādinā.

88. Sīlā

Sīlamassa atthi, kesā assa santīti viggaho. Aṇṇā niccanti niccavidhyutthaṃ gaṇasuttaṃ. Gāṇḍīrājīhi saññāyanti saññāvisayaniyamanatthaṃ gaṇasuttaṃ. Gaṇḍassa gaṇḍamigasiṅgassa ayaṃ gāṇḍī, sā assa atthīti gāṇḍīvo.

90. Sissa

Samassa atthīti suvāmī,saṃ sakiyaṃ.

91. Lakkhyā

Akārādeso ca ṇasanniyogenāti iminā yattha ṇakāro tatthevāyamakārādesoti dasseti. Upādānatoti iminā nissayakaraṇameko satthiyo ñāyoti dasseti. Antassa avidhānasāmatthiyācāti iminā satipi pubbalopena payoga nipphattiyaṃ akāraṃ vidhāya tassa lopo niratthakoti dasseti. Lakkhī sirī assa atthīti lakkhaṇo.

94. Imiyā

Kappo yogyatā assa atthīti kappiyo, jaṭā hānabhāgo, senā assa atthīti viggaho.

95. Topa

‘Ohāka cāge’ iti sakakārassa hādhātuno payoge toppaccayaṃ nisedhetvā‘satthā hīyate satthā hīno’ti udāharaṇaṃ dassitaṃ. Tenāha- ‘sakkateccādi. Dassetuṃ tatiyampanudāharaṇanti sambandho. Cīppaccayāvasānānanti ‘‘abhūtatabbhāve karāsabhūyoge vikārācī’’ti (4-119) vutto cīppaccayo avasāne ye santi viggaho. Jātiyavajjitānanti ‘‘tabbati jātiyo’’ti (4-113) suttena jātiyappaccayena vajjitānaṃ. Kaccāyane tu toādīnaṃ vibhatti saññattā na tato puna vibhattuppatti.

96. Ito

Vuttiyaṃ ‘etassa ṭa eta’ iti atoiccatra etassa ṭādeso etto iccatra etaādesoti attho.

97. Abhyā

Nanu ca kiṃ iminā suttena, pañcamyantā ‘‘to pañcamyā’’ti (4-95) bhavissati, apañcamyantātu ‘‘ādyādīhī’’ti (4-98) netadevaṃ daṭṭhabbaṃ. ‘‘To pañcamyā’’ti (4-95) pakativisesānamaparāmāsato kutoci pañcamyantā hotu, apañcamyantā pana ‘‘ādyādīhī’’ti sutte sasaṅkhyassādisaddassa gahaṇena taṃsadisā sasaṅkhyāevopalakkhīyantītipi viññāyeyya tato apañcamyantehi abhyādīhi to na siyāti abhitoccādi na sijjhatīti ‘‘abhyādīhī’’ti suttanti daṭṭhabbaṃ.

98. Ādyā

Nanu ca toicceva sāmaññena suttite yatokutoci pañcamyantā vā apañcamyantā vā bahulaṃ vā tomhi iṭṭhappasiddhīti kiṃ ādyādīhīti suttenāti saccaṃ, tathāpi vibhāgena dassite vibhāgaso visesāvasāyo siyāti na dosoti. Yanti paṭhamantā tomhi yato.

100. Katthe

Pubbenevāti ‘‘sabbādito’’ (4-99) ccādināva. Etassāti etasaddassa, imassāti imasaddassa.

101. Dhi

Vāvidhānāti vikappena dhippaccayassa vidhānā.

102. Yā

Yatrāti vutte yatthāti uppalakkhitameva siyāti na vuttaṃ. Evamuparipi.

104. Kuhiṃ

Hiñcanaṃ vidhīyate ‘‘hiṃ haṃ hiñcana’’nti (2-5-9) suttena. Hiñciādīnanti hiñcidācirahaciādīnaṃ.

105. Sabbe

Etasmiṃ kāle ekadāiccādi daṭṭhabbaṃ.

106. Kadā

Kudāsaddo canaṃsaddayogeva dissati kudācananti.

107. Ajja

Nimittanimittīnanti kāraṇakāriyānaṃ, samāneti sādhāraṇe. Samānameva bodheti

‘taṃyathe’ccādinā. Ettha pana mammatāḷanaṃ nimittaṃ pāṇa haraṇaṃ nimittī, tassāti anajjatanassa. Upari tyādikaṇḍe karahasaddo tu cisaddasaṃyuttova dissati karahacīti.

110. Dhāsaṃ

Saṅkhyāvācino saddā saṅkhyāsaddena gahitāti āha- ‘atthe’ccādi. Pakāro dabbaguṇadhisayopi atthi, tattha yadi sopi gayheyya dabba guṇānaṃ liṅgasaṅkhyāhi yogā dhāppaccayanta(mpi tabbisayoyeveti) [cettha (potthake] (pakāravācakaliṅgasaṅkhyāhi yogā) aliṅgamasaṅkhyañca [dhāppaccayantamaliṅgamasaṅkhyañca-iti kāsikāvuttipañjakāyaṃ] na siyā, evañca satyabyayattamabhimatantassa na siyā, tañciṭṭhaṃ, kiriyāvisaye tu tasmiṃ gayhamāne ekadhābhuñjati dvidhābhuñjati dvidhāgacchaticcādo bhojana gamanādikiriyāya sabbathā liṅgasaṅkhyāhi yogābhāvā yathāvutta doso na siyāti pāṇinīyavuttikārena jayādiccena kiriyā visayoyevettha pakāro gahito. Tampati āha- ‘dabbe’ccādi. Kasmā panevamāhāti āha- ‘navadhādabba’miccādi. ‘‘Navadhā dabbaṃ, bahudhā guṇo’’ti vesesikānaṃ saṅketo.

Tattha puthabyāpotejovāyvākāsakāladisāttamanānīti nava dabbāni. Rūpa rasa gandha phassa saṅkhyāparimāṇa puthuttasaṃyogavibhāga parattāparattabuddhisukhadukkhecchādosapayatanā ca guṇā, casaddena gurutta davattasinehasaṅkhāradhammādhammasaddā ceti catubbīsati bahudhā guṇo. Atrāpi yathāvuttakāsikāvuttiyā pañcikākārena jinindabuddhinā navadhā dabbaṃ bahudhā guṇotyatrāpi ‘‘kiriyājjhāharitabbā navadhā dabbaṃ bahudhā guṇo upadisīyati viññāyati byākhyāyate vijjatevā’’ti kiriyāvisayoyeva pakāro paṭipādito, payogadassanato byavacchejjabhāvā sabbattha kiriyeveti visesanopādānamayuttanti sambandho.

Navadhā dabbaṃ bahudhā guṇoti payogadassanato dabbaguṇavisayānampakārānaṃ gayhupagattā byavacchedayitabbānaṃ dabbaguṇavisayānampakārānaṃ bhāvā sabbasmiṃ dabbaguṇavisaye jinindabuddhinā vuttanayena kiriyā atthevāti kiriyāvisayova pakāro gayhatīti vuttikāra pañjikākārānaṃ visesanopādānamayuttanti attho.

Tatoyevāti yato visesanopādānamayuttaṃ tatoyeva dvīhiccādikamāheti attho. Ayametthādhippāyo ‘‘dvidhā karotīti kiriyāpayogepi pakāro dabbaguṇavisayo… dabbavisayassa guṇavisayassa vā dvidhābhāvassa karīyamānattā, natu kiriyāvisayo… dvidhābhāvassa karaṇakiriyāvisayassettha vattumanicchitattā. Tatoyeva kiriyāpakāropādāne [pakārotisayane (potthake)] atra dhāppaccayantappayogo na siyāti viññāpetuṃ ‘dvīhi’ccādikamāhe’’ti tenāha‘atre’ccādi.

Dabbaguṇavisaye pakāre gayhamāne yoyaṃ doso sambhāvito parehi, taṃ dāni nirākattumāha ‘satipice’ccādi. Sabhāvato aliṅgamasaṅkhyañcāti sambandho, saṅkhyantarāpādane gamyamāne dhāppaccayo vihito pāṇiniyehi, tadāha- ‘dabbasse’ccādi saṅkhyāntarāpādanepīti pubbaṃ yā vavatthitā saṅkhyā, tato- ññaṃ saṅkhyāntaraṃ tassāpādanaṃ karaṇaṃ saṅkhyantarāpādanaṃ, tasmimpīti attho.

113. Tabba

So pakāro assāti tabbā, tasaddena pakārassa parāmaṭṭhattā tabbatītettha pakāravatīti attho vuttoti āha- ‘tasaddene’ccādi. Pakāravatīti pakāravati atthe. Muduppakāravā mudujātiyo.

115. Kati

Kiṃ saṅkhyānamparimāṇamesanti atthe ‘‘kimhā rati rīvarīvataka rittakā’’ti (4-44) suttena ratippaccayaṃ vidhāya katīti siddhattā vuttaṃ- ‘saṅkhyāparimāṇavisaye sādhitattā’ti, kati ca so saṅkhyā parimāṇavisayattā saṅkhyā ceti katisaṅkhyā, tāya.

116. Bahu

Paccāsattīti sambandhimhi ekamhi dassite dviṭṭhattā sambandhassa paro sambandhī viññāyamāno parova viññāyati yuttitoti 'sambandhatovā'ti vuttaṃ.

117. Sakiṃ

Nipātanassāti sakinti nipātanassa.

118. So

Khaṇḍaṃ khaṇḍaṃ khaṇḍaso, puthu pakāro puthuso.

119. Abhū

Nanu ca abhavanannāma sabbathā anuppattiyā vā avatthantarena vā, tathā satyabhūtasaddo-nuppannamattavacanopīti kathamabhūtasaddo-vatthantare nābhūte vuttoccāha- 'abhūtassi'ccādi. Kathamavatthāva tasaddena parāmasīyatīti ce abhūtasaddo yadyanuppannavācī siyā, tadā tasaddappa yogoyeva na siyā… tasaddenābhūtasseva gahaṇato, abhūtabhāveccādinā suttitaṃ siyā, tena tasaddappayogasāmatthiyā avatthāva tasaddena parāmasīyati, tapparāmaṭṭhañcāvatthantaramabhūta saddo apekkhate, tenāha- 'tabbhāvetivacanā'iccādi. Bhavanaṃ bhāvo tāya avatthantare bhāvo tabbhāvo tasmiṃ. Tenāha 'abhūtasse'ccādi. Bhāveti visayasattamī, saṃsattamī vāti āha- 'visaye gammamāne vā'ti. Kuṇḍalattenāti kuṇḍalasabhāvena.

120. Dissa

Dissantīti vutte payoge dissantīti ayamattho viññāyatīti āha 'disi'ccādi, idaṃ suttaṃ vijjhaṅga paribhāsā bhavatīti seso. ''Ṇovā-pacce''tiādinā (4-1) suttena vuttesvanekavidhesu atthesu pari samantato bhāsatīti paribhāsā, vidhino paccayassa aṅgabhūtā paribhāsā vijjhaṅgaparibhāsā. Vidhiyevāti suttamidanti sambandho. Vakkhamānasuttadvayanti ''aññasmiṃ sakatthe''ti suttadvayaṃ.

125. Saṃyo

Antarasaddo-nekatthopīhāntarāḷavācī majjhavācī gayhati, na vijjatentaramesanti antarāḷamattapaṭisedhepayojanaṃ natthīti katvāntarā ḷaṭṭhassābhāvāntarāḷaṃ natthītyupacarīyati, evañhi loke payujjate 'anantarā ime gāmā anantarā ime pāsādā'ti antarāḷagatassa ññassa gāmassaññassa pāsādassa vābhāvā tathā byapadisīyate, tathevamihāpyantarāḷagatassaññassa byañjanassābhāvā anantarā ityuccante, athavāntarasaddo byavadhānavācī byavadhānābhāvato-nantarā iti vuccante. Antaraṃ karotīti vā khādiippaccayaṃ [ṇippaccayaṃ (potthake)] vidhāya antarāyati byavadhānaṃ karotīti kattari appaccayaṃ vidhāya antaro byavadhāyako natthetesanti anantarā. Yathā 'rukkhā vanante'ttha rukkhā samuditāvekavanabyapadesaṃ labhante, tathātrāpi byañjanā samuditāvete saṃyogabyapadesagocarattaṃ paṭipajjante.

Saṃyogoti hi samudāyappadhāno niddeso byañjanātyavayavappadhāno, tasmā byañjanāti bahuvacanena saṃyogoti ekavacananiddeso ghaṭate, nanu ca vaṇṇānamuccāritappadhaṃsittā yogapajjamaṭṭhitamānānaṃ na sambhavati samudāyattanti samudāyattamayuttanti nāyuttaṃ, tathāhi uttaruttaraggāhini buddhi pubbaparībhūte byañjanāvayave samudāyarūpena saṅkappentī samudāyavohārampavattayīti.

Ṇānubandheti ditisaddassa saṃyogāvisayattā deccoti 'sarānamādissā'ti visayo, uḷumpasaddassa saṃyogavisayattā oḷumpikoti etassa visayoti tattha rāghavo venateyyo meniko decco dosaggānti rūpāni. Idha tu oḷumpiko koṇḍaññoti yujjanti. Teneva ca tattha pañcikā ettha, ettha ca pañcikā tattha upanetabbāti.

127. Kosa

Kosajjanti ettha tassa jattañca nipātanā, ajjavanti etthha ‘‘uvaṇṇassā vava sare’’ti (4-129).

135. Jovu

Yakārassa dvitte jeyyo.

137. Kaṇa

Atisayena appo, atisayena yuvāti viggaho.

139. Ḍesa

Satissāti vutte satisaddo viññāyati satyantepi visesanattena vattumicchitesatyanto kathaṃ viññāyaticcāsaṅkiya ‘‘saṅkhyāya saccutīsāse’’ccādinā (4-50) satyantādīhi ḍo vihito, tasmiñca ḍetinimittenopādinne tadupādānasāmatthiyāsatyantova viññāyatīti dassetumāha- ‘ḍeti nimittopādānā’tiādi.

142. Adhā

Dhātuto añño saddo adhātu tassa. Pañcikāyampana pakatipi saddoyevāti dhātutoiccādinā adhātusaddassa atthamattaṃ vuttaṃ.

Tassāti adhātuppakatiyā, adhātusaddassāti vuttaṃ hoti. Tenacāti kakārena ca, tasmāti tena kāraṇena. Pubbaggahaṇamantarenātipāṇininā ikārādesavidhāyake imasmiṃyeva suttekakārato pubbassa ikārādesavidhānatthaṃ pubbaggahaṇaṃ kataṃ, taṃ pubbassātivacanaṃ vināti attho. Sacetiādinā kathayatīti sambandho. ‘‘Byañjane dīgharassā’’ti (1-33) rasso vutto, assāti jātiniddese tu ākārassacikāro bhavatyeva, siyā etanti bahuparibbājakāti etaṃ rūpaṃ hoti. Syādyatra byavahito… kakārato pubbe syādi, na syādi kakārā paroti.

Nanu ca asyāditoti ettha pasajjappaṭisedho naña kasmā gahito, na pariyudosoti āsaṅkiya pariyudāsesmiṃ gahite sati dosaṃ vattumārabhate ‘pariyudāse’iccādinā. Syāditoti syādyantato paribbājakasaddato. Paribbājakasaddohi syādyanto vākye syādyantattā, teneva vakkhati- ‘paribbājakasaddato ettha syādyuppattī’ti. Asyādismā paroti katvā bahuparibbājakasaddato na syādyuppattīti sambandho.

Tatocāti bahuparibbājakasaddato ca. Pasajjappaṭisedhena naññasaddena aññapadatthasamāsepi siyāva dosoti dassento āha- ‘avijjamānosyādi’ccādi.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Catutthakaṇḍavaṇṇanā niṭṭhitā.

Pañcamakaṇḍa

1. Tija

Khamāvīmaṃsāsūti pakativisesanameva kathamicchitanti āha- ‘sambandhassi’ccādi, padānamaññamaññasambandhassa purisādhīnattāti attho, pakati visesananti tijamāha saddānaṃ visesanaṃ, kimpana pakativisesane phala miccāha- ‘pakativisesanopādāna’miccādi. Yajjatra ‘khamāvīmaṃsāsū’ti pakativisesanaṃ, kasmiṃ atthe carati khasā vidhīyanticcāha- ‘atthantarassā niddesā’iccādi. Atthantarassāti nisānādiatthantarassa. ‘‘Sutānumitesu sutasambandhova balavā’’ti paribhāsamupalakkheti ‘sutānumitāna’miccādinā. Tenevāti kiriyārūpāsu khamāvīmaṃsu khasānaṃ vīdhāneneva, sakatthe vidhāneneti vuttaṃ hoti. Titikkhakiriyattāti iminā paresaṃ viya khādyantānaṃ dhātusaññāvidhāna manatthakanti dasseti.

Titikkhā khamā, titikkhati khamati, vīmaṃsā upaparikkhā, vīmaṃsati upaparikkhatīti attho. Sutte tijaiti niddesā bhūvādikassa gahaṇaṃ. Niccaṇyantassa curādikassa hi tādise payojane sati bahulaṃ vidhīyamānepi niccattamattano nātivattati. Athavā curādimānenābyabhicārinā sāhacariyā tijopi curādikova, taṃ yathā 'gāvassa dutiyenāttho'ti. Vuttegoyevopādīyate, nāsso, na gadrabho. Kadāci pana assādinopi dutiyassa gahaṇaṃ siyā atthappakaraṇā dippabhāvato.

Nanu ca vīmaṃsāyaṃ sappaccayavidhāna manupapannamitaretaranissayadosa duṭṭhattā, tathāhi siddhe vīmaṃsāsadde sappaccayo uppajjate, sati ca tasmiṃ vīmaṃsāti rūpaṃ sampajjatīti itaretaranissayo, itaretara nissayāni ca kāriyānī nopakappantīti tenāha- 'anuvādarūpāna'miccādi. Anādikālasaṃsiddhasaddānuvāto natthi itaretaranissayo dosoti bhāvo. Payojakabyāpāraṇippaccayābhāve tejateti rūpaṃ.

2. Kitā

Pubbeviya pakativisesanādītyanena ''sambandhassa purisāyattattā 'tikicchāsaṃsayesū'ti pakativisesananti āha- 'tikicchāya'miccādi'tyādikaṃ sabbaṃ yathāyogametthāpi vattabbantyatidisati. Vissatthoti visaddassa attho. Atha kimitthaṃ chappaccayantasseva dvidhodāharaṇantyāsaṅkiyāha- 'atthabhedā dvidhodāharaṇa'nti. Niketo nivāso, saṅketo lakkhaṇaṃ.

3. Nindā

Ninda=garahāyaṃ tato ''itthiyamaṇattikayakyā ce''ti (5-49) appaccaye tato ''itthiyamatvā''ti (3-26) āppaccaye rūpaṃ. Bandhatīti badhako.

4. Tuṃsmā

Tuṃsmātīha paccayaggahaṇamācikkhati 'tuṃtāye'ccādinā. Tato ceti yato tuṃsmāti paccayasseva gahaṇaṃ yato ca visesana niddeso, tatoti attho. Paccayaggahaṇe tadādiggahaṇaṃ viññāyate… ''paccayaggahaṇe yasmā so vihito tadādino gahaṇa''nti ñāyato. Visesanattena vattumicchitattā tadantaggahaṇaṃ… ''vidhibbisesanantassā''ti (1-13) vacanābhi manasi nidhāyāha- 'yato kiriyatthā'iccādi. So kiriyattho ādi yassa samudāyassa so tadādi so paccayonte tassa (so tadanto). Tadāditadantasamudāyavisesassa gahaṇaṃ, (natu) tadantamattasse tyattho. Nanu ca tuṃsmāiti visesanattena vattumicchite bhavatu ''vidhibbisesanantasse''ti tadantaggahaṇaṃ paccayaggahaṇe tu kathaṃ tadādino gahaṇaṃ vacanābhāvatoccāha- 'tadavinābhāvittā'ti. Yato vihito tena vinā na bhavati sīleneti tadavinābhāvī tassa bhāvo tasmā. Imāya yuttiyā viññāyate-ttho, yamākhyāyate 'paccayaggahaṇe yasmā so vihito tadādino gahaṇa'nti. Bhavatvevaṃ tadādino tadantassa ca gahaṇaṃ, tato kipphalaṃtyāha- 'tene'ccādi.

Sapāditoti pādisahitato. Kha cha suppattābhāvāti kha cha sānaṃ uppattiyā abhāvā. Vuttappakārasseva tuṃppaccayantassa pakatibhāvena gahaṇā sapādito kha cha sānamanuppattīti adhippāyo. Vipubbā 'ji-jaye'iccasmā tuṃpaccayantā 'vijetumicchatī'ti atthe ''tuṃsmā''iccādinā(so), tuṃssaca lopo, nemittike ekāre nivatte 'jisa jisa iti dvitte anādibyañjanalopo ''jiharānaṃ gī''ti (5-102) gī. Jigīsappakatito ''bhūte īūṃ''iccādinā (6-4) ī. Tasmiṃ aña. ''Ā ī ū mhā ssā ssamhānaṃ vā''ti (6-33) īssa rasse byajigīsi. Yadi tu sapādito sassa uppatti siyā, tadā byajigīsīti ettha dvibbacanaṃ karīyamānaṃ sappaccayantassa paṭhamassekassarassa dvibbacanaṃ bhavatīti ''kha cha sāna''miccādinā (5-69) vijiya iti samudāye ādibhūtassa visaddassa siyā īmhi ca vihite sapādino pakatibhāvoti visadda pubbe añāgamo siyā, tato ca avivijisīti aniṭṭhampasajjeyya.

Tuṃsmā icchāyanti ca pakatippaccayatthānamupadiṭṭhattā tena sabhāva liṅgena kha cha sappaccayā tadanto ca anumito na pana tuṃ, tumiha sutoti āha- 'na tadanto, nāpi cha chasā'ti. Jighacchāiccatra dvitte pubbassa ghassa ''catuttha dutiyānaṃ tatiyapaṭhamā''ti (5-78) go. Tassa ''kavaggahānaṃ cavaggajā''ti (5-79) jo. Pāṇininpīha sappaccaya vidhāyake sutte vākyampi yathā siyāti vāvacanaṃ kataṃ, tadayuttanti nirākattumāha- 'vākyampi'ccādi. Pakatyādityatra ādi saddena atthaviseso gahetabbo, pakati viseso tumanto, icchattho-tthaviseso. Idaṃ lakkhaṇanti ''tuṃsmā lopo cicchāyaṃ te''iti idaṃ lakkhaṇaṃ. Niyogatoti niyamena. Āsaṅkāyamupasaṅkhyāna''nti (3-1-7)

vākyakārena vuttaṃ nirākattumāha- ‘āsaṅkāya’miccādi.

Acetanattā kūlassa icchāyāsambhavoti ‘kūlappatitumicchatī’ti vākyamevecchāpakāsanamasiddhaṃ, tenāsiddhena vākyenāsiddhānaṃ kha cha sānaṃ sādhanaṃ asiddhenāsiddhasādhanaṃ. Icchāvacanicchāti icchāya vattumicchā. Icchāyapavattito upaladdhīti icchāya upaladdhi upālambo parijānanaṃ pavattitoti attho. Cetanāvaticāti vuttaṃ tasmā cetanāvati pavattito upaladdhiṃ dassetvā tadapadese nācetanepi dassetuṃ ‘yopesā’tiādimāha. Devadatte rajju khīlādipāṇinā uyyogo, kūle mattikāvikīraṇādi. Rajju guṇo. Khīlo [kīla (pañcikā)] saṃkvādi.

Pulo tiṇādīnaṃ saṅghāto. Sā sunakho mimarisatīti mara=pāṇacāge’icchāyaṃ tumantā so. ‘‘Ñi byañjanasse’’ti (5-170) ñi. Dvitte pubbato-ññassa lopo ‘‘kha cha sesvī’’ti (5-76) dvitte pubbassāssa imimarisati. Tathā pipatisatīti ‘patapatha=gamena’ iccassa. Sā mimarisatīti satipi sacetanatte visattajīvitassa sunakhassa maraṇicchā sambhavatīti paṭipāditaṃ. ‘‘Icchāsantā paṭisedho vattabbo’’ti (3-1-7) pāṇinīyavāttikakārena vuttaṃ, tannirākattumāha- ‘bubhukkhitu’miccādi. Jātipadatthanissayena nivuttimpaṭipādayamāha- ‘jātipadatthe’ccādi. Itaro icchattho.

5. Īyo

Karīyati sambandhīyatīti kammaṃ. Tañca nāma jāti guṇakiriyādabba sambandhato pañcadhā bhavati. Tattha nāmakammaṃ’ ḍittho ḍavitthoti nāmena piṇḍassa sambandhā. Jātikammaṃ goassoti gottādijātiyā piṇḍassa sambandhā. Guṇakammaṃ sukkonīloti sukkādinā guṇena dabbassa sambandhā. Kiriyākammaṃ pācako pāyakoti pācakādikiriyāya dabbassa sambandhā. Dabbakammaṃ daṇḍīvisāṇīti daṇḍādinā dabbena piṇḍassa sambandhā. Evaṃ kammassa pañcappakārasambhavepicchāyamatthe īyassa vidhānato icchāsambandhiyeva kammaṃ gayhatīti kiriyākammamevātra gayhate amukamevatthamupadassento āha- ‘yadipi’ccādi. Ayañca nipāta samudāyo visesābhidhānanimittāsyupagame vattate.

Tathāpītilokavuttirayaṃvisesābhidhānārambhe. Taṃsambandhiyevāti icchāsambandhieva. Attanoputtamicchatītyādivacanicchāyamattasambandhiniputtādo attanotyanuvattiyasuttantarenapaccayovidhīyatepāṇininā, ettha tva(tta)ggahaṇamantarenātta sambandhinyeva puttādo kathaṃ viññāyate visesavacanābhāve hi parasambandhinyapi pappotītīmaṃcodyamubbhāvaya māha- ‘attasambandhini’ccādi. Īyassa parasambandhinyapi pasaṅgoti sambandho. Kutocāha-īyassāitidhānā’ti. Atthaggahaṇassāvacane īyassānabhidhānāti bhāvo.

Appattiyāti karaṇe hetumhi vā tatiyā. Etthāti attano puttamicchatītetthāpi. Na iṭṭhoti īyappaccayo nābhimato. Nevettha bhavitabbanti vadato-dhippāyāmāha ‘sāpekkhatta yeveti bhāvo’ti. Yadi attano puttamicchatīti vattumicchāyaṃ sāpekkhettepi siyā, tadāyamaniṭṭhappasaṅgoti dassetumāha- ‘yadicettha’iccādi.

Aniṭṭhappasaṅgassa sarūpamāha- ‘attano puttīyatīti siyā’ti. Uppajjamānena īyeneva attatthassābhihitattā attasaddassāppayogoti cetampi na saṅgatanti paṭipādayamāha ‘na ca sakkā’tiādi. Kasmādevaṃ vattuṃ na sakkāti āha- ‘pakati’ccādi. Apūpādikāya pakatiyā samānatthasseva visesanassa vuttipade antobhāva dassanāti attho. Kvapanevaṃ diṭṭhantyāha- ‘taṃyathe’ccādi. ‘‘Tamassa sippaṃ sīlaṃ paṇyaṃ paharaṇaṃ payojanaṃ’’ti (4-27) ṇike āpūpiko. Natu bhinnatthassāti byatirekaṃ dassetvā taṃ diṭṭhantena sādhetumāha- ‘devadattassi’ccādi. Kāraṇamāha- ‘sāmyantare’ccādi. Devadattassa dhuruno kulanti sāmyantarabyavacchedāya devadattasaddasso pādānato gurukulanti vuttipadena devadattatthassānto bhāvoti attho. Tametthopi samānantūpadassento āha- ‘tathehāpi’ccādi. Athāttano puttamicchatītyetasmiṃ vākye padassānvākhyānato attasaddassāpphayogo kinna siyāti dassetumāha- ‘nacāpi’ccādi.

Padassāti puttīyādino padassa. Nacāpi appayogoti sambandho. Kāraṇamāha- ‘īyantassā’tiādi. Īyanto puttīyādi, niyogato na pappotīti sambandho. Tabbācīsaddappayoganti aññavācīsaddayogaṃ. Sutaggahaṇanti asutattāti vuttasutaggahaṇaṃ. Atthappakaraṇādyupalakkhaṇantyanena atthato pakaraṇāditopi puttassatta niyatā gamyate, sutasaddassa tu gahaṇamupalakkhaṇatthanti vadati.

Nanu ca sutte kammāti vuttattā kammasamudāyatopīyo siyā tyāsaṅkiyeva (mabhā)vaṃ sādhayamāha- ‘kammā’tiādi. Vattuṃ iṭṭhā ekasakhyā yassa kammasāmaññassa taṃ tathāvuttaṃ. Vattumiṭṭheka saṅkhyassa gahaṇamāha- ‘kammasamudāyato’ti. Kimpanāvayavato na siyā’ mahantamputtamicchatī’ccatra puttamiccatoccāsaṅkiyāha ‘avayavatopi sāpekkhattāyevā’ti. Na bhatīti sambandho. Evañcarahi idampi na sijjhatīti codento āha ‘carahi’ccādi. Mahā cāyaṃ puttoceti mahāputtamicchatīti yadevaṃ karīyati tadāyampayogoti dassento āha- ‘bhavitabbameve’ccādi.

6. Upamā

Upamīyate paricchijjati sādhīyatītyattho. Kīdisantamupamānamiccāha- ‘pasiddhasādhamyā’iccādi. Pasiddho gavādi, tassa sādhamyā samāna rūpatāya yampasiddhassa gavayādino sādhiyassa sādhanaṃ tamupamānantyattho. Samāno dhammo-sseti sadhammo, gavādiyeva. Tassa bhāvo sādhamyaṃ. Sādhyate upamīyate-neneti sādhanamupamānaṃ gavādi. Sādhute upamīyateti sādhiyo, gavayādi. Tassa sādhanaṃ sādhiyasādhanaṃ.

Puttamivācaratīti ettha ‘āvasathamāvasati’ccādo viya ādhāratthassa viññāyamānattā putte viya māṇavake madhurannapānadānādikamācaraṇaṃ karoticcevamatthasambhavena dvinnampi upamānopameyyabhāvotyavagamayitumāha- ‘putte’iccādi. Pasiddhena sādhanabhāvenupamānabhūte putte ācaraṇampi pasiddhanti āha- ‘tampasiddha’nti. Tadācaraṇena tena ācaraṇena puttamāṇavakavisayamācaraṇaṃ vā puttamāṇavaka saddenupacārato gahetvā visayīvasena visayabhāvavohārotipi yujjati. Vākyattho panetasmiṃ pakkhe ‘puttamiva puttavisaya māṇavakamiva ācarati māṇavakavisayamācaraṇaṃ karotī’ti, vuttiyantu yathāvuttamatthadvayaṃ yathāyogaṃ yojetvā veditabbaṃ.

Nanu ca yajjatropamānopameyyabhāvo vuttiyaṃ īyeneva jotitoti ivasaddo nivattate, tadopamānopameyyabhāvo putta saddeva vattate, taṃ kathamupameyyavacanassa māṇavakasaddassa vuttatthassa payogo yuttoccāsaṅkiyāha- ‘upamānavacanato’ccādi.

Tabbisiṭṭhācaraṇeti tenopamānena visiṭṭhe ācaraṇe. Upamānopameyyabhāvassānivattattāti etthāyamadhippāyo ‘upamāna visiṭṭhācaraṇe upamānavacanato īyassa vidhāne nopameyyavacanamantarenopamānavacanassa pavattīti upamānopameyyabhāvassānivattī’’ti. Aññathāti yadyupamānopameyyabhāvassa īyeneva jotitattā tadantassupameyye vutti siyātyattho. Pabbatāyatīti ‘‘kattutāyo’’ti (5-8) āyo. Upameyyassānivattattā upameyya kattusāmaññe tippaccayo.

7. Ādhā

Yathānantarasutte upamāne upameyyassa māṇavakassa payogo upapanno, tathātrāpi ‘pāsāde kuṭiya’nti copameyyassapayogoti atidisanto āha- ‘heṭṭhāviye’ccādi. Upamāne upameyyassānantobhāvāti attho. Nanu kimatthamidamuccate yavatāyo pāsāde ivācarati so pāsādamivācaratītipi vattuṃ sakkāti nātthabhedo-ññatra vacanicchābhedāti pubbenevetthāpi īyo siddho, tato nāttho-nena vacanene ccāsaṅkiyāha- ‘yadipi’ccādi.

8. Kattu

Ettha kattutoiti vacanā kammāti nivattate, āyaggahaṇā īyo. Kadā pana kattuviseso-vasīyaticcāha-‘yatthyādisaddasamānādhikaraṇatte’tiādi. Pabbatāyati hatthiccevamādinā hatthyādi saddena samānādhikaraṇatte satīti attho.

9. Jhatthe

Koyaṃ cyatthoccāsaṅkiya ‘‘abhūtatabbhāve karāsabhūyoge vikārācī’’ti (4-119) cīssa abhūtatabbhāve karādiyogesati vidhānā ‘abhūtatabbhāvo karādivisiṭṭho’ti āha. Abhūta tabbhāvassa karādivisiṭṭhattā karotyatthanivattiyāvassaṃ pāṇiniyā viya bhuviggahaṇaṃ kattabbamaññathā karotyatthepi siyātyāsaṅkiya nivattihetumāha- ‘tenevā’tiādi. Yeneva karotyādivisiṭṭho

abhūtatabbhāvocyattho teneva hetunāti attho. Bhavatyatthe-nena kāraṇena laddhe karotyatthopyaniṭṭho labbhaticcāsaṅkiya tannivattimpaṭipādayamāha- ‘karotyatthe’ccādi. Adhavalaṃ dhavalaṃ karoti dhavalīkaroticceva cīppaccaye kattabbe kammeneva karotissābhisambandhassa diṭṭhattāti attho. Kāraṇantaramāha- ‘iha ce’ccādi. Itisaddo hetumhi yasmā iha kattutoti vattate tatoceti attho.

Asatyatthassa pana bhavatyattheyevāntobhāvā na tannivatti paṭipāditā. Tappakaraṇeti dhātuppaccayappakaraṇe. Dvibbacananti paṭaiccassa dvibbacanaṃ tato ‘‘dissantaññepi paccayā’’ti (4-120) rāppaccayo. ‘‘Rānubandhentasarādissā’’ti (4-132) antasarādissa lopo. Cyantā paccayābhāvatthaṃ- ‘acīto’ti paccayavidhānasutte paṭisedho na kato, tenāha-‘acītoti paṭisedhābhāvā’ti. Cīti bhusoiti

Paṭhamantācī. Ṇādivuttittā ‘‘ekatthatāya’’nti (2-119) vibhattilopo. Iheceti ‘cyatthe’’ itīmasmiṃyeva. Na ca vuccateti sambandho.

10. Saddā

Nanu ca asati sutte dutiyāggahaṇe dutiyantehiccāyaṃ viseso kuto labbhate yena ‘saddādīhi dutiyantehī’ti vivaraṇaṃ katanti saccaṃ, tathāpi paccayavidhimhi yuttepi pañcamiyā niddese ‘saddādīnī’ti dutiyāyopādānasāmatthiyā tathā vivaraṇaṃ kataṃ.

Sabbatthāti ‘‘tamadhīte taṃ jānāti kaṇikācā’’do (4-14) sabbattha. Kiriyāvātyavadhāraṇena yaṃ byavacchinnaṃ, tamupadassento āha- ‘na kāle’ccādi. Yadīpi adhīteccādīsu vattamānakālena kattunā ekavacanena ca niddeso, tathāpi tesamappadhānattā aññasmimpi bhūtādike kāle kammādo sādhane bahuvacanena ca paccayo siyā eveti bhāvo.

Nanu ca ‘‘dhātvatthenāmasmī’’ti (5-12) ippaccaye patte-yamārabbhate assapi dhātvattheyeva vidhānaṃ, tato ca saddādīhi dhātvatthe ippaccayena na bhavitabbaṃ, dissate ca ippaccayapayogoccāsaṅkiya ‘nāyamippaccayassa bādhako’ti paṭipādetumāha- ‘dhūvaṃ karoti’ccādi. Nānābhinnaṃ vākyaṃ nānāvākyaṃ, tassa bhāvena, tena bhinnavākyabhāvenāyassa ippaccayassa ca samuccayatoti attho. ‘‘Dhātvatthenāmasmī’’tyekaṃ vākyaṃ, ‘‘saddādīni karotya’’paraṃ. Etāni dve bhinnavākyāni- ‘dhātvatthe nāmasmā ippaccayo bhavati, saddādīni karoticcasmiṃ atthe āyo bhavatī’ti paccekamākhyātāpekkhāya vākyaparisamattiyā bhinnatā, abhinne hi kiriyāpadekavākyatā, bhinnetu nānāvākyatā, nānāvākye ca sati samuccayo. Na hi sāmaññavisesabhāvena vidhānameva bādhāhetu, kiñcarahi ekavākyatāpi, taṃ yathā-‘brāhmaṇānaṃ dadhi diyyataṃ, takkaṃ koṇḍaññāye’ti. Nānāvākye tu samuccayo, taṃ yathā- ‘brāhmaṇā bhojīyantu, māḍharāya vatthayugalaṃ dīyatū’ti māḍharo brāhmaṇabhāvena bhojīyate vatthayugalañca labhate, tenojukaṃ vuttena vatthayugaladānena sāmaññavuttaṃ bhojanaṃ na bādhīyate, tathehāpi ujukaṃ vihitenāyena sāmaññavihito ippaccayo na bādhīyate lakkhiyānurodhena satthakārassa vākya bhedābhedoti nānavaṭṭhitidosoti maññate. Timhi le ca siddhanti sambandho.

Yappaccayo na vihito pāṇinīādīhi viyāti adhippāyo. ‘Jala dala- dittiyaṃ’. ‘‘Māno’’ti (5-65) māno, ‘‘kattari lo’’ti ‘‘parokkhāyaṃ ce’’ti (5-70) caggahaṇena ‘dala dala’itidvittaṃ ‘‘loponādibyañjanassa’’ (5-75) ‘‘saramhā dve’’ti (1-34) dassalassa ca dvibhāve daddallamānā. Jalamānāti aṭṭhakathāvacanatoti iminā kiriyāsamabhihāre yappaccayābhāvaṃ dasseti. Iminā ca sakkate viya bhusābhikkhaññepi kiriyāsamabhihāro kiriyāparivattanaṃ, tañca yadā kiriyamaññena kattabbamañño karoti, tena kattabbañcetaro, tadā bhavatīti viññeyyaṃ. ‘‘Sāmaññavihitā vidhayo payogamanusarantī’’ti iminā lakkhaṇena ‘dala-dittiya’nti imasmā ‘‘māno’’ti sāmaññena vihito mānappaccayo bhusatthe ābhikkhaññe ca bhavissati. Daddalla mānāti ettha bhusaṃ jalamānā, punappuna jalamānāti ca attho veditabbo.

11. Namo

Namo karoti namosaddamuccāreti, saddaṃ karoti saddamuccāretīticcevamattho (na) gahetabbe anissayanato anabhidhānato vā.

12. Dhātvā

Aparinipphannoti anipphanno asiddhāvatthoti attho. Kārakasādhiyoti yathālābhaṃ kārakehi sādhiyo. Asatvabhūtoti adabbabhūto. Ayantu kiriyārūpo padattho pacatyādīnaṃ vikledanādipadhānakiriyārūpo ca tadavayavarūpā pubbaparībhūtauddhanāro panādikādayo tādatthiyā ca pacatyādivacanīyā. Tasmā yathā vuttalakkhaṇe dhātvatthe dhātuto vidhīyamāno tyādippaccayo tathābhūtameva vadatīti bhedābhāvā abhedasaṅkhyāyekavacanenoccate, 'na bahuvacanena, tenettha 'ṭhīyate devadattena, ṭhīyate devadattehī'ti bhavati. Na yatokutocītiādinā yato yattha na dissati, tato tattha na hotīti dīpeti. Yato yattha vidhi, sa tassa sambandhī bhavatīti nāmehi vacanīyatthato-tthantarabhūto yoyaṃ dhātvattho kamādīnamatthabhūto, so sakatthoti sakattheyevāyamippaccayo curādiṇiviyāti veditabbo.

Tassacāti ekārassa ca. Atha atihatthayaticcādo pādivisiṭṭhe eva dhātvatthe ippaccayassa vidhānā tadatthavihiteneva ippaccayena pādivisiṭṭho dhātvattho vutto, tena kimattho ippaccayantassa pādiyogoccāsaṅkiya payojanamākhyātumāha- 'atihatthayati'ccādi. Na sāmatthiyanti samatthatā natthīti attho.

13. Saccā

Atthamācikkhati, vedamācikkhatīti viggaho. Sukhāpeticcādo sukhaṃ vedayaticcādinā viggaho. Vāpāṭhāti vikappena pāṭhato.

15. Curā

Asati sutte sakattheti kathaṃ labbhatīti āha- 'atthānati desā'ti. Atthā-natidesāti atthavisesassa kassaci sutte aniddesāti attho. Atthavisesassā-natidesamattena sakatthoyeva ṇinā vāccoti kathaṃ viññāyateccāha- 'sakatthassa ca sutattā'ti. Cura=theyye iccādīsu theyyādikassa sakatthassa sutattāti attho. Yogavibhāgatoti 'ṇī'tiyogavibhāgato, rajjaṃ kāretīti ettha sāmyamaccādikaṃ sattaṅgaṃ rajjaṃ pavattetīti vā attho, payojakabyāpāre ṇi.

16. Payo

Payojako codako byāpārakoti attho nanu ca vuttiyaṃ 'kattāraṃ payojayatī'ti vuttaṃ kathaṃ payujjamānassa kattuttaṃti āha- 'payujjamāno'ccādi. Nāvassaṃ kiriyāpavattakatteneva yoggatāmattenapi kattuttaṃ siyāti dassento āha- 'kiriyāya yoggo'tiādi. Pāsāṇambalenuṭṭhāpeti'ccādīsu hi yogyatāyapi kattuttāvasāyosiyā, kopanāyaṃ payojakabyapāroti āha- 'pesane'ccādi. Dāsādino hīnassa katthaci atthe niyojanaṃ pesanaṃ. Guruādino sakkārapubbaṃ byāpāraṇamajjhesanaṃ. Taṃ pesanajjhesanādikaṃ lakkhaṇaṃ sabhāvo yassa so tathā vutto.

Ādisaddena ānukūlyabhāgino byāpārassa gahaṇaṃ, tathā ca 'bhikkhā vāsayati kārīso-jjhāpesī'ti sijjhati. Bhikkhā hi pacurabyañjanavatī labbhamānā vāsānukūlaṃ tittivisesamupajanayati. Kārīsopi nivāte padese suṭṭhu pajjalitojjhayanavirodhi sītakatamupaddavamapanayanto-jjhayanānukūlasāmatthiyamādadhāti tato tesampi yuttampayojakattanti.

Payojakabyāpāretīdaṃ paccayavisesanaṃ vā siyā pakativisesanaṃ vā. Tattha yadi pakativisesanaṃ siyā, tadā payojakabyāpāre vattamānā ṇīṇāpī vidhīyantīti (gamanaṃ) pati yo niyogo tadattho gami, na gatyattho, tassa cāyaṃ payojjoti 'gamayati māṇavakaṃ gāma'nti gatyatthassa payojje ''gatibodhāhāre''ccādinā (2-4) vihitā dutiyā na pappoti, tato pakatyatthavisesanapakkho duṭṭhoti paccayavisesanapakkhaṃ dassetumāha- 'paccayavisesanaṃ vedaṃ na pakativisesana'nti.

Payojakamattaggahaṇeti mattasaddo sāmaññavācī, yathā 'kaññā mattaṃ vārayatī'ti. Kattāraṃ yo payujjati yo ca karaṇādīnaṃ payojako tesaṃ sāmaññena gahaṇe satīti attho. Byāpāretvevāti payojakaggahaṇamantarena byāpāreicceva vacanaṃ kattabbaṃ siyāti bhāvo, tanti payojakaggahaṇaṃ, visiṭṭho visayo yassa payojakaggahaṇassataṃtathāvuttaṃ. Kopanāyaṃvisiṭṭho

visayoccāha- ‘yo loke’iccādi. Itovāti vakkhamānassa hetuno parāmāso. Tanti curādīhi ṇividhānaṃ. Evaṃsaddo vakkhamānāpekkho. Taṃ visuṃ curādīhi ṇividhānameva vakkhamānappakārena saphalaṃ siyā nāññathāti attho. Tameva pakāraṃ dasseti‘yadiminā’ccādi.

17. Kyotā

Kattari vihitesupi mānantatyādīsu parabhūtesu kyo bhavatīti viññāyeyyāti ‘bhāvakammesū’ti na kyassa visesananti āha- ‘mānantatyādīna’miccādi.

Yadi hi kattari vihitesu siyā, tathā sati tesamubhinnaṃ padhānattenābhidhīyamānānamaññamaññānapekkhattā asambandho siyā, na ce vambhūtānamabhidhānamatthi, na hi ‘ṭhīyate’ccasmā bhāvo kattā ca patīyate, nāpi ‘gamyate’ccasmā kammaṃ kattāca. Api tu bhāvakammāneva gamyante, tenāha- ‘tasmā’iccādi.

Tesamevāti mānantatyādīnameva. Parasamaññābhi paresaṃ kaccāyanā naṃ parokkhāicceva nāmaṃ. Tabbajjitesūti parokkhāsaññipaccayavajjitesu. Aparokkhesūti ettha parasamaññāvasena parokkhāiccanena saha samāsaṃ dassetvā idāni aññathāpi paṭipādetuṃ ‘athavā’tiādimāha. Parokkheti indriyāvisaye kāle. Parokkhevihitā paccayāti iminā upacārena taddhitappaccayavasena vā parokkhāti saddanipphattimāha. Te pana‘a u’ iccādayo. Tatoti parokkhappaccayato.

Nanu pubbapakkhe ‘aparokkhesū’ti ettha ‘parokkhāvajjitesū’ti attha vacanaṃ yujjati, dutiyapakkhe pana ‘parokkhavajjitesū’ti, tathā sati kathamettha ‘parokkhāvajjitesū’ti atthavacanaṃ yujjatīti āha- ‘tepanā’tiādi. Idhāti aparokkhesūti imasmiṃ. Nanu ca ‘‘parokkhe a u’’iccādisutte (6-6) ‘parokkhe’ti pakativisesananti paccayānaṃ parokkhe vihitatā kathanti manasi nidhāyāha ‘parokkhe’iccādi. Bhavanaṃ bhāvo kiriyādhātvattho.

Sādhīyamānāvatthoti iminā siddhāvatthā nirassate. Pubbaparībhūto padhānakiriyāvayavabhūto kiriyārūpo attho lakkhaṇaṃ sabhāvo yassa dhātvatthassa so tathā vutto. Satvabhūtoti ettha patīyatīti seso. Bahuvacanampi hoti pākāpāketi adhippāyo, karīyatīti kammaṃ, tañca yadipi nāmādikammamatthi, tathāpi kriyatthāiccādhikārato mānādīnamaññatthālabbhanato ca kiriyā sambandhova gayhate, su-savane sūyamānaṃ.

Pāṇiniyehettha ‘‘bhindati kusūlaṃ’tyādo yā bhedanādikiriyā kammani dissate, sā yadā sukarattamattena sappadhānattavacanicchāyaṃ kattuttepyupalabbhati ‘bhijjate kusulo sayameve’ccādinā, tadāssa kattuno suttantarena kammasarikkhabhāvo vidhīyate ‘kammanissayaṃ kāriyaṃ yathā siyā’ti. Tannissāyāha- ‘yadā kammameve’ccādi. Yadā kammameva kattubhāvena vivacchīyateti sambandho. Kathaṃ katvā tathā vivacchīyateccāha- ‘attasamavetāya’iccādi. Attasaddena kammamatra vivacchitaṃ, attani samavetā ekadesībhūtā attasamavetā, tassā kiriyāya kammaṭṭhakiriyāyāti vuttaṃ hoti.

Subhedattādineti hetumhi karaṇe vā tatiyā. Atthatoti ‘kammeyeva kyo’ti (na sakkhi) [tasmā] vuttanti adhippāyo. Tathāhi ‘bhijjateti savanā kammatāvagamyate’ti iminā atthato kammeyevakyotipaṭipāditameva. Vuttameva phuṭīkaramāha- ‘bhijjate iccasmiṃ pade’iccādi. Aññathāti yadi kammeyeva tepaccayo na siyā. Atoti bhijjate iccasmā. Upasaṃharamāha- ‘tasmā’iccādi. Kiṃ vacanenāti pāṇinīyānamiva kiṃ suttattarenāti attho.

Vacanābhāvepi kammakattari padasaṅkhārakkamopadassanamukhena vutti ganthaṃ vivaritumāha- ‘vākyato’iccādi. Vākyato uddharitvā padesaṅkhariyamāneti ‘bhijjate kusūlo sayameve’ti vākyato visuṃ katvā bhijjate’ti pade saṅkhariyamāne nipphādīyamāneti attho. Tadevāti padatthasāmaññameva. Tannipphādaneti tassa saṅkharimānassa padassa saṅkharaṇe. Sayantīmassātra attanāti attho. Na kevala manenetadeva vuttaṃ- ‘kammeyeva paccayo’ti, kiñcarahi aññampatthīti dassetumāha- ‘anena ce’ccādi. Co vattabbantarasamuccaye. Anenabhijjateti savanāiccādinā idañcāhāti attho. Kintadiccāha ‘kamma kattuno’ccādi, na padamudāharaṇanti kammakattuno vākyamevodāharaṇaṃ… vākyeneva tassa patītiyā maññate. Padamevodāharaṇaṃ kasmā na siyāti āha- ‘padehi’ccādi. Dutiyamudāharaṇaṃ dassetumāha- ‘kattunissayo pi’ccādi.

Asmiṃ pakkheti asmiṃ kattuttena vivacchite pakkhe. Tabbisayattanti kammavācīsayaṃ saddavisayattaṃ. Bhāvakammesūtīmassa kattariccassa ca paccayavisesanatthe sati sāmatthiyaladdhampayojanaṃ dassetumāha- 'bhāvakammesū'tiādi. Iminā anena ca visesisattāti sambandho. Kintaṃ visesitanti āha- 'mānanta tyādīsū'ti. Kintampayojananti payojanaṃ dassetumāha- 'tyādīna'miccādi. Yadi bhāvakammesu kattari ca tena tena [dhānena] suttena mānādayo na siyuṃ, kathantaṃ visesitesu mānādīsu paresu kyādayo siyuntīminā sāmatthiyena ( ) [(sati)] bhāvakammesu kattari ( ) [(ti)] ca ''vattamāneti anti''ccādippabhutikehi (6-1) suttehi yathālābhaṃ bhāvādīsu paccayā hontīti viññāyatīti bhāvo.

Natadatthaṃ vacanamāraddhanti bhāvakammesu kattari mānantatyādividhānatthaṃ pāṇiniyehi viya suttantaraṃ nāraddhanti attho. Atha bhāvakammesu kattari ca mānādividhānatthaṃ vacanaṃ nāraddhaṃ dhātuniyamanaṃ [dhātuniyamatthaṃ] tvassa vattabbanti tañca sāmatthiyāva (labbhateti) dassetumāha- 'kiriyatthaniyamopi'ccādi. Akammakā dhātuto bhāve kattari ca sakammakā kamme kattari ceti kiriyatthaniyamo yathāvuttena sāmatthiyā labbhateti sambandho. Akammakānaṃ kammavirahā, sakammakānañca satopi bhāvassāppadhānattā akammakā kattari bhāve ca bhavanti na kamme, sakammakā kammasabbhāvā kattari kamme ca bhavanti na bhāvetīdaṃ sāmatthiyaṃ.

Kammamapekkhateti pacādito kattari paṭhamapurisekavacane kate pacaticcādīsu pacādino pacanādikiriyā odanādikaṃ kammamapekkhate. Kattuttamapekkhateti bhavaticcādīsu bhūādīnaṃ bhavanādikiriyā kattumattamapekkhate.

20. Ṇiṇā

Yadatthanti yaṃpayojanaṃ.

23. Jyā

Jinantoti ''byañjane dīgharassā''ti (1-33) rasso. Sabbattheva yattha kattari paccayo tattha vikaraṇāpi kattariyeva, yattha bhāvakammesu tattha vikaraṇāpi bhāvakammesuyeva,... ekāya pakatiyā kārakabhede(na) paccayassāsambhavato. Tasmā sahābhidhānānaṃ mānādivikaraṇānaṃ kathannāma sahāsambhavaṃ gaccheyyunti vidhīyante.

27. Bhāva

Vivacchābhedenāti sakammakākammakavacanicchābhedena. Ubhayatthāti bhāvakammesu. Karīyatīti kattabbo karaṇīyo. ''Apavāda visaye ussaggo nābhinivisatī''ti eso ussaggadhammo. Tabbādīnantu kesañcussaggānampi apavādavisaye pavatti hoti bahulādhikārā. Yathā ''bhāvakammesu tabbānīyā''ti ussaggo, ''vadādīhiyo''ti (5-30) apavādo taṃvisayepi tabbānīyā honti 'gantabbo gamanīyo'ti veditabboti.

28. Dhyaṇa

Kāriyaṃ ''ñi byañjanassā''ti (5-170) ñi.

30. Vadā

Annatotīminā 'bhoggamañña'ntettha aññaṃ nāma annavatā aññanti atthamāha.

31. Kīcca

Kammakaro bharitabbatāyeccādinā kiriyāsaddattaṃ bhaccasaddassa dassento saññābhāvamapākaroti. ''Saññāyaṃ bharā''ti ca gaṇasuttanti daṭṭhabbaṃ, tenāha- 'saññāyaṃ bharā'tiādi.

Abharitabbāpiccādinā idaṃ dīpeti duvidhā saññāsaddā keci daccanta vigatāvayavatthā yathā ḍitthādayo, kecidavayavatthānugatāyathā sattapaṇṇādayo, tattha bhariyāsaddassa kammampavattinimittaṃ 'bharitabbā bhariyā'ti, yathā satta paṇṇāni assāti sambandho pavattinimittaṃ sattapaṇṇasaddassa, etañca pavattinimittaṃ saddanipphattikiriyāyamevopadisīyate, kvacideva tvatthavisese satyasati vā tasmiṃ nimitte saddo vattatī''ti. Okārassāti ''yuvaṇṇāname oppaccaye''ti (5-82) kataokārassa.

32. Guhā

Saddikānanti pāṇiniyakaccāyanādiveyyākaraṇānaṃ. Pesanaṃ sakkārapubbakaṃ vā niyojanaṃ. Kāmacārānuññāti kattumicchato yathiccha manujānanaṃ atisaggonāmāti attho. Nimittabhūtassāti ''bhotā kaṭo kattabbo'ccādīsu kaṭakaraṇādino kāraṇabhūtassa.

Nanu ca sāmaññena vihitā e(te), tathā ca sati vijjhatthavihi tehi eyyādīhi te bādhīyanticcāha- 'nace'ccādi. Vidhivisesatte pīti vidhānaṃ vidhi niyojanaṃ kiriyāsu byāpāraṇā, tassa vidhino pesādīnaṃ visesattepi, nāvassantiādi jayādiccabyākhyānaṃ nissāya vuttaṃ, vuttañhi tena ''kimatthaṃ pesādīsu kiccasaññino tabbaanīyaṇyatyappaccayā vidhīyante, na sāmaññena bhāvakammesu vihitā, evamete [vihitāeva, vo-kāsikāvutti] pesvādīññasvatra ca bhavissantīti visesavihitena vidhyādīsu paccayena bādhīyante, vāsarūpavidhinā bhavissanti evañcarahi etaṃ ñāpeti 'itthīadhikārato parena vāsarūpavidhi nāvassambhavatī'ti [kimatthamiccādi codya, vicasasavihiteccādi parihāro, kiccā hi sāmaññena vihitā, pañcamī tu pesādinātthavisesena, ato tena visesavihitena kiccā pesādivisaye bādhīyeranti punabbiyate, vāsarūpeccādinā parihāraṃ vighaṭayati. evaṃ carahiccādinā pesādīsu kiccavidhānassa ñāpakattaṃ dassayati. (jinindabuddhinu 21 sa)]. Asarūpavidhi asarūpāpavādappaccayo vā vikappena bādhako hoti ussaggassāti etaṃ avassaṃ na hotīti ñāpanatthampi na vidhīyateti yojanā. ''Vā-sarūpo-nitthiyaṃ''ti (pā, 3-1-94) parasuttaṃ. Dhātvadhikārevihito asarūpo apavādappaccayo ussaggassa bādhako bhavati itthi adhikāre vihitappaccayaṃ vajjayitvāti attho. Heṭṭhā vuttānusārenedaṃ viññātabbaṃ.

Bhotā khalu kaṭo kātabboccādi pesane. Tvayā kaṭo kātabboti anuññāyaṃ. Pattakāle paramudāharaṇaṃ. Ettha pana kaṭakaraṇe kālārocanamattameva viññāyati, na pesādi. ''Sattyarahesveyyādī''ti (6-11) suttaṃ visesavihitaṃ, tenāha- 'sāmañña vidhānato'ccādi. Sattivisiṭṭheccādinā vuttamatthaṃ vivarati 'sattī'tiādinā. Kathaṃ sattivisiṭṭhatā kattunoti āha- 'taṃyogā'ti. Tāya sattiyā yogo taṃyogo. Avassakādhamīṇatāvisiṭṭhe tu kattari kiccānaṃ tadaññesañca bhāvāya visuṃ- suttitaṃ, tena, vuttaṃ 'āvassakādhamīṇatā visiṭṭheva kattarī'ti. Sabbatthevettha 'uddhaṃ muhuttato'tiādinā ekekamudāharaṇaṃ kamena dassitaṃ. Bhotā rajjaṃ kātabbanti arahe, bhavatā rajjaṃ kātabbanti attho. Bhavaṃ arahoti pana arahakattuttappakāsanatthaṃ vuttaṃ. Evamuparipi. Sabbametaṃ bahulaggahaṇānubhāveneti viññeyyaṃ.

33. Katta

Galecopakoti alopasamāso. Abhimato parehi. Arahādīsu vihitappaccayehīti ''sattyarahesveyyādī'' (6-11) ca ''sīlābhikkhaññāvassakesu ṇī''ti (5-53) ca arahādīsu vihitappaccayehi. Upādānasīlo sikkhāpanasīlo. Muṇḍanaṃ dhammo sabhāvo yesaṃ te muṇḍanadhammā. Vadhuṃ katapariggahaṃ sāviṭṭhāyanā muṇḍayanti etesaṃ kuladhammo.

35. Āsiṃ

Kāpanāyamāsiṃsā nāmeccāha- 'appattasse'ccādi. Kiriyā visesakattuvisayāti kiriyāvisesassa yo kattā so visayo yassā sā tathā vuttā. Kiriyāvisesakattuvisayattameva phuṭī kattumāha- 'assā'iccādi. Assā jīvanakiriyāya nandana kiriyāya bhavanakiriyāya vā kattā taṃkiriyaṃ sampādento bhaveyya bhavatūti attho. Jīvatu nandatu bhavatūti āsiṃsāyaṃ payogena jīvaka nandaka bhavakasaddānaṃ taṃsamānatthatā dassitā.

Akenevāsiṃ sanatthassa gamitattāti āsiṃsanā eva attho, tassa akappaccayeneva gamitattā avabodhitattā. Nāsiṃ sanatthassa payogoti āsiṃsanā attho yassa jīvatu nandatu bhavatviccādino

saddantarassa, tassa nappayogoti attho.

36. Karā

Karoti attano phalanti kāraṇaṃ.

37. Hāto

Jahanti udakanti vīhīsu hāyanasaddassa pavattinimittaṃ dasseti. Jahāti bhāve padattheti imināpi saṃvacchare. Bhāveiccassatthamāha 'padatthe'ti. Nipphattimattaṃ kiriyopādānanti keci.

39. Vito

Nanu ca vitoti pañcamīniddiṭṭhattā 'vito parasmā ñāiccasmā'ti vattabbaṃ kathaṃ vipubbāti vuttanti āha- 'vito paro'iccādi. Vipubbo yassaso vipubbo. Visaddato dhātumhi parabhūte sati visaddo pubbo nāma hotīti attho.

40. Kasmā

Sabbaṃ jānāti, kālaṃ jānātīti viggaho.

41. Kvaca

Nāmajātiguṇakiriyā dabbasambandhato pañcavidhattepi kammassa kriyatthassāvadhirayamupādinnoti kriyatthasambandhā kiriyākammasseha gahaṇaṃ. Tañca nibbattivikatipattibhedena tividhaṃ, tividhassāpyetassa visesānupānato gahaṇanti kamenudāharanto āha- 'karakaraṇe'iccādi.

Lokavidūtiādidassanato kvaciggahaṇe payojanaṃ vattumāha- 'kammato'ccādi. Nanu ca kvaciggahaṇeneva 'ādiccaṃ passati'ccādopi (nivatti) vattuṃ sakkā kasmā 'bahulādhikārā'ti vuttanti āha 'tene'ccādi. Tenāti yena kvaciggahaṇaṃ kutociyevāti dassanatthaṃ kataṃ tenāti attho. Tenāti vā kvaciggahaṇena. Atha ādiccaṃ passaticcādo viya kammakarādīsupi nivattimadassetvā 'kvacīti kiṃ kammakaro'ti kasmā vuttanti āha- 'yajjeva'miccādi.

Tassāti bahulavacanassa, mahādhikārattāti mahāvisayattā. Kutociyevāti kutoci dhātutoyeva. Atheha kasmā na hoti devadatto sayati dāttena lunāti sunakhānaṃ dadāti nagarā apeti thāliyaṃ pacati mātu saratī''ti, sabbamevedaṃ kiriyā (yā) bhisambandhīyatīti yadipevaṃ, tathāpi kammatteneva yaṃ vattu micchitaṃ na kārakantarattena nāpi sambandhabhāvena, tasseva kammasaddena gahaṇaṃ kammavacanasāmatthiyā, aññathā syāditocceva vadeyya kiṃ kammāti vacanenāti.

42. Gamā

Vedanti ettha atthamāha vittinti, tuṭṭhinti attho.

43. Samā

Tañceti upamānassa parāmāso. Bhedena vivaraṇanti samānādīhīti avatvā bhedena vivaraṇaṃ. Tulyatāyupalabbhamānassa sadisādisaddavacanīyattā avayavatthānugamenāttano-bhidheyye sadisādisaddānampavatti veditabbā.

44. Bhāva

Kārakaṃ sādhakaṃ nibbattakanti anatthantaraṃ. Karoti kiriyaṃ nibbatteti nimittabhāvenāti kārakaṃ. Kattādīnaṃ kiriyānimittattantu sayameva 'tattha kattā'tiādinā bhedena pakāsayissati.

Kiriyānimittaṃ… nibbattakesu kattādīsu chasupi ruḷhattā tenettha kattāvāttappadhāno, karaṇādayopyappadhānā kārakabyapadeso labbhante… aññathā kārakasaddena tesaṃ gahaṇaṃ na siyāti. Kimidaṃ kārakantyāha- ‘sattikāraka’nti. Evaṃ carahi dabbādīnaṃ kathaṃ kārakattamiccāha- ‘tadadhikaraṇā’tiādi. Tassā sattiyā ādhārā nissayāti attho, puṃ napuṃsake adhikaraṇasaddo. Tesu dabbā dīsu tiṭṭhatīti tatraṭṭhā, satti. Tassā bhāvo tatraṭṭhatā, tāya. Atha dabbādīnaṃ mukhyato kārakatte sati kimāyātantyāha ‘yadi’ccādi.

Tesanti kattādikārakānaṃ. Aññamaññabyāvuttarūpattāti aññamaññato byāvuttaṃ nivattaṃ rūpaṃ karaṇādisabhāvo yesaṃ kattādi kārakānaṃ te tathā vuttā, tesaṃ bhāvo tattaṃ tasmā. Karaṇa rūpanti karaṇaṃ rūpaṃ sabhāvo yassa adhikaraṇassa taṃ tathā vuttaṃ. Evañcasatiko dosoccāha ‘tathā ce’ccādi. Kenaci sukarattena sappadhānattavacanicchāyaṃ ‘thālī pacatī’ti bhavati. Tatrevukkaṃsavaca nicchāyaṃ ‘thāliyā pacatī’ti.

Evañcakatvāti nipātasamudāyo-yaṃ hetvattho. Tasmāti attho. Kattā nimittanti sambandho. Kattuṭṭhakiriyānimittassa kattuno udāharaṇaṃ ‘hasati naccatī’ti. Tadattheti tāya kammasamavāyiniyā pacanādikiriyāya atthe adhissayanādayo pavattento kiriyāya nimittanti sambandho. Evamuparipi.

Odanaṃ pacati devadattoti kammaṭṭhakiriyāya nimittabhūtassa kattuno udāharaṇaṃ. Bhājanasaṅkharaṇamadhissayanaṃ. Ādisaddena taṇḍulavapanaindhanāpaharaṇādayo gayhanti. Dvidhāpattiyanti rukkhādīnaṃ dvidhā pavattiyaṃ.

Byāpaneti sambandhe. Giradhātuto appaccaye- ‘‘eonama vaṇṇe’’ti (137) sutte ‘avaṇṇeti yogavibhāgato gakāre ikārassa attaṃ hotīti dassetumāha- ‘avaṇṇeti yogavibhāgā attaṃ issā’ti. Aññathāpi paṭipādetumāha- ‘essa vā’tiādi. Essāti ‘‘lahussupanthassā’’ti (5-87) kataessa. Sakalenāti ‘eonama vaṇṇe’’ti sakalena suttena. Purīti nipāto.

Īsakkaroti bindulopo, dvittaṃ, sāmaññena vidhānatoti paresaṃ visesavidhānasabbhāvamāha. Gaṇikālayaṃ gaṇikānaṃ gehaṃ. Nepathyamākappo. Dattoladdhoti paccayassa kammasādhanattaṃ dīpetuṃvuttaṃ. Vināliṅgavacanehi pāṭipadikatthaṃ niddisituṃ na sakkāti bhāveti sabbaliṅgasaṅkhyāsambandhayoggapāṭipadikatthasāmaññe paccayanimittattena gahitepi sāmaññe caritatthattā liṅgavacanaṃ nappadhānanti iṭṭhiāvudhantī itthi napuṃsakebhāve, pākāti bahuvacanepi bhāve bhavati eva.

45. Dādhā

Sapādīhi apādīhicāti pādisahitehi pādirahitehi ca dādhāhi.

46. Vamā

Sāpānadoṇiyanti sārameyānaṃ bhuñjanakaambaṇe. Ṭhitasupāna vamathuviyāti pavattasunakhacchaddanaṃ viya.

47. Kvi

Yathādassananti ācikkhatīti yojanā. Tena kutoci dhātutoti. Gaṇhantīti gaha=upādāneccassa. Salākāsaddassa salākanti. Sabhāsaiccassa antabyañjanalope sabhāpakatito ‘‘itthi yamatvā’’ti (3-26) āppaccayo. Pabhātīti ā=dittiyamiccassa.

48. Ano

Calanādīnaṃ sīlādīsu nipphādanatthaṃ visuṃ suttitaṃ parehi, idha pana bahulaṃ vacanenevāti dassetumāha- ‘calanādīsū’tiādi.

49. Itthi

Klikayakiccatra kakārabahuttā kakārāti bahuvacanaṃ. Titikkhā iccādo titikkhanamiccādinā viggaho ‘‘itthiyamatvā’’ (3-26). Apari paṭhitoti dhātupāṭhe aparipaṭhito. Pāṇivisesoti sattaviseso. Iminā ca ‘‘yathākathañci nipphatti, ruḷhiyā atthanicchayo’’ti dasseti.

Āsiṃ sāyaṃ gammamānāyaṃ saññāvisaye dhātūhi tippaccayo kiccappaccayo ca yathā siyāti ‘‘tikiccāsiṭṭhe’’ti (7-2-3) suttitaṃ kaccāyanena. Tamiha sāmaññena vidhānāva siddhanti nirūpayitumāha- ‘kaccāyanena pane’ccādi. Tabba anīyaṇya teyya riccappaccayānaṃ ‘‘te kiccā’’ti (7-1-22) kiccasaññaṃ vidhāya sesānaṃ ‘‘aññekitī’’ti (7-1-23) kitsaññā katā kaccāyanena. Tenāha- ‘kita sañño’ti.

Tabbādippaccayo ca vihitoti sakiyavohārenāha. Sakiya satthe avuttadosaṃ [suttadosaṃ] pariharitvā vakkhamānanayena yutyabhāvā tathā vidhāne ayuttataṃ dassento ‘nacāsiṃ sāya’miccādimāha. Guhanaṃ, rujanaṃ, modananti viggaho. Sayanaṃ vā seyyā. Vajadhātuno vassa bakārena bhavitabbaṃ, so kathaṃ yakāre parabhūte asatīti āha- ‘cavaggabayañātiyogavibhāgā vassa bo’ti.

51. Karā

Ririyappaccaye ādirakārassa anubandhattā āha- ‘antasarādi lopo’ti.

52. Iki

Atha sarūpeccetāvati vutte- ‘kiriyatthassa sarūpe’ti kathaṃ viññāyaticcāha- ‘kiriyatthā’ticcādi. Nanu ca lo-yaṃ kattari vidhīya mānokathamettha siyātyāha- ‘akattaripi’ccādi. Abhimato kaccāyanassa. Paṭipādayitumāha- ‘tatthā’tiādi. Karaṇaṃ uccāraṇaṃ, assa karoti samāsavākyaṃ. Na hi eva dīhi kāro vihitoti akkhare heva kārassa vihitattā akkharasamudāyato na pappotīti bhāvo. Atha ceti matappadāne. Evādisaddavācakā evakārādayo sādhavoti atha matanti attho.

Tatthāti tathā abhimate tasmiṃ. Niyamahetuno abhāvāti akkhareheva kārappaccayo vidheyyo na pana evādīhiccassa niyamassa yo hetu tassa hetuno abhāvā.

53. Sīla

Kimidasīlamiccāha- ‘sīlampakatisabhāvo’ti. Tañca sīlamanumānena viññāyaticcāha- ‘tañce’ccādi. Kiriyāvisayarucivisesānumitanti uṇhabhojanasaṅkhātā kiriyā visayo yassa so (kiriyā) visayo ruciviseso, tena anumitanti attho. Kimidamābhikkhaññanti āha- ‘ābhikkhañña’miccādi. Punappunabhāvo ponopuññaṃ. Āse vā tapparatāti tamevābhikkhaññaṃ pariyāyehi phuṭīkaroti.

Yajjevanti yadi ābhikkhaññaṃ tappato vuccate. Tassīlyamidaṃ hotīti iminā- ‘sīlābhikkhaññādi’’sutte sīlasaddenevābhikkhaññassa gahitattaṃ dīpeti. Aññathāpi sīlato aññamevābhikkhaññanti dassetumāha- ‘yasmiṃ dese’tiādi.

Gammamāneti patīyamāne. Patīti ca atthappakaraṇasaddantarādīhi. Abhimatoti pāṇiniyehi abhimato. Āvassakaggahaṇāyeva siddhoti vuttaṃ kathametthāvassambhāvo patīyati ccāha- ‘tañcā’tiādi.

Yogavibhāgāti ‘ṇī’ti yoga vibhāgā. Sādhuṃ karoti, brahmaṃ vadati, asaddhaṃ bhuñjati, paṇḍitamattānaṃ maññatīti viggaho. Sādhunti kiriyāvisesanaṃ. Assaddhabhojīti vate. Vatañca bhojane atthitāyaṃ saddhaassaddhabhojanavisayāyaṃ pavattiyaṃ yadi bhuñjati assaddhameva bhuñjati na saddhanti satthe vuttaniyamo, assaddhaṃ bhuñjati evāti nottarapadāvadhāraṇaṃ… evañhi viññāyamāne yadevāssaddhaṃ na bhuñjati tadeva vatalopo siyāti [atthitāya (bhojanākaṅkhitattā) yatheccham sāmaññena bhojane pavattiyaṃ mattāyaṃ asaddhabhojanaṃ satthavihitamupalabhamānassa saddhato nivattitvā visese hi saddhe pavattiniyamo vatamuccate, niyamocātraduvidho sambhavati-asaddhaṃ bhūñjati eva, athaddhamo bhuñjatīti vā, tatrādime

niyame yadevā saddhaṃ na bhuñjati tadevavata loposiyā (ra-3-228) kātantapañjikā]. Aññathāpi paṭipādayitumāha- 'ghaṇantādīhi'ccādi.

54. Thāva

Sayameva attanāeva. Kammakattarīti ubhayatthāpi kammakattari paccayo bahulādhikārāti adhippāyo. Ettha pana ekopi padattho kammañca hoti kattāca kārakasattibhedato. Yathā 'pīyamānaṃ madhu madayatī'ti ekassāpi sattibhedā kammattaṃ kattuttaṃ, tathā trāpīti viññeyyaṃ. Yo paraṃ bhañjati tatthapi siyā sāmaññavidhānatoti āha- 'nipātanassi'ccādi. Dosandhakāraṃ bhindatīti dosandhakārabhiduro.

55. Katta

Bhūtasaddenetthādhippetatthamupadassetumāha- 'bhūtamatīta'miccādi. Aññathāti yadyatikkantavacano na siyāti attho.

Nanucātretaretaranissayadoso pasajjate, satī hi bhūtādhikāretto vidhīyate, sati ca tte bhūtasaddassa nipphattīti phuṭo yevitaretaranissayadosoti. Nesadoso, saṅketāti byatto saddatthasambandho cirakālappavatto, nāssa kiñci asādhuttaṃ, atikkante cāssa vutti saddasattisabhāvato veditabbā. Ktavantā dayopi carahi saddasattisabhāvato bhūteeva bhavissantīti na vattabbaṃ. Bhūtasaddo-yamatikkantatthe pasiddho ktavantādayotvappasiddhā, ato tena pasiddhatthenāppasiddhānamanvākhyānaṃ karīyatīti. Bhūteti cāyaṃ pakativisesanaṃ vā siyā 'bhūtatthe vattamānā'ti, paccayattha visesanaṃ vā'bhūte kattarī'ti, tatra kassidaṃ visesananti āhabhūteti pakativisesana'nti. Kutoccāha- 'sambandhassa ce'tyādi. Atha paccayatthavisesane ko dosoccāha- 'paccayatthavisesane hi'ccādi. Paccayatthassa kattuno anabhikkantattā ayanti payogo nopapajjateti bhāvo. Abhidheyyeti iminā payojanādiṃ byavacchindati.

56. Kto

Kamme guṇībhūtattāti kamme sati bhāvassāppadhānattā. ''Guṇamukhyesu mukhyeyeva kāriyasampaccayo''ti mukhye kammeyeva paccayo, na tu bhāve tassetthāppadhānattā.

57. Katta

Nanucārambheti vuttaṃ- 'kiriyārambhe'ti kathanti āha- 'soce'ccādi. So ca ārambho. Kiriyāyeva ārambhokiriyārambho tasmiṃ. Kiriyārambheti sāmaññena vuttattā kiriyatthavisesanaṃ vā etaṃsiyā paccayatthavisesanaṃ vā ubhayathāpi na dosoti dassetumāha- 'kiriyatthavisesanaṃ ceta'ntiādi. Paccayatthavisesanapakkhepi sāmatthiyā ārambhe kiriyatthassāpi pavattī hotīti dassetumāha- 'kiriyatthassāpi'ccādi. Sāmatthiyaṃ dasseti 'sāmatthiyampanā'tiādinā. Anantarasuttena yo vihito kto, sopi sāmaññena vacanato bhāvakammesu ārambhepi hotīti yojanā. Sāmaññena vacanatoti ''kto bhāvakammesū''ti (5-56) sāmaññena vacanato. Bhāvakammesuceti evaṃ na vuttanti 'yathāpattañce'ti vadatā vuttikārenevaṃ na vuttanti attho.

Kasmā evaṃ na vuttanti āha- 'pubbasmiṃ viyā'ti ādi. Aniyamuppatti saññāya sati ñāpananti tannisedhetumāha- 'punabbacanato'tiādi. Māsaṅkīti kammani, tenevuppattīti paṭhamā. Evaṃ maññate ''bhāvakamma gahaṇaṃ cākārenānukaḍḍhiya 'bhāvakammesu cā'tyanena ktevidhīya māne idamāsaṅkīyate 'pubbeneva sāmaññena siddhe punabbacanā [punabbacanaṃ] kiriyatthāniyamena ttassuppattī'ti, yathāpattañceti hyuccamāne cakārena yathāpattampi kāriyamanuññāyateti pubbeneva vacanena bhāvakammesvārambhepi yathāpatto kto bhavatīti viññāyate''ti. Evañcarahi bhāvakammesvārambhepi pubbeneva siddhattā ''kattariārambhe''icceva vucceyya kiṃ cakārene ccāsaṅkiyāha- 'padānamavadhāraṇa phalattā'ccādi.

Nanucādibhūto kiriyākkhaṇo ārambho nāma, bahūhi kiriyākkhaṇehi kaṭe parisamatteyeva bhūto kālo ca bhavatīti kiriyāphalassāparinipphannattā vattamānova kāloti tatrakto na

pappoticcāsaṅkiyāha- ‘kiriyāphalassi’ccādi. Kaṭekadesassāpi kaṭattā tassa ca nibbattattā bhūtavacanicchāti bhāvo. Nanucādisūte kiriyākkhaṇakāle kaṭo nābhinibbatto, kaṭakāraṇabhūtā bīraṇāva hi tadā santi, na ca tadavatthā te eva kaṭoti kathaṃ ‘pakato kaṭo’ti bhūtakālena pakatasaddena kaṭasaddasamānādhikaraṇattamiccāha- ‘ādibhūtene’ccādi. Tattha tasmiṃ visese. Pakattuṃ ārabhi, pakattuṃ ārabhīyittha, pasottuṃ ārabhi, pasottuṃ ārabhananti atthe tto.

58. Ṭhāsa

Anārambhatthaṃvacananti ārambhe pubbeneva siddhattā. Apādinopisilisassa sakammakattā- ‘yebhuyyenā’ti vuttaṃ. Sakammakatthanti vatvā sakammattamesaṃ pādiyoge sati hotīti dassetumāha- ‘pādisahitā’ccādi. Khaṭopikā mañco.

59. Gama

Avivacchitakammo cehākammakoti kathayamāha- ‘avijjamāne’ccādi. Yātavanto yātā, yānaṃ yātaṃ. Ayoyitthāti yā to. Kto na vidhātabbo pāṇiniyehi viya. Kāraṇasāmaggiyaṃ bhūtāyanti sassādihetubhūtasamiddhiyaṃ bhūtāyaṃ. Sā ca bhūtā yevātīminā kāraṇasāmaggiyā atītakālikattamāha.

60. Āhā

Ādhāreceti anuvuttiyā ettha cakārato ‘yathāpattañce’ti sambandhā vuttanti seso. Evaṃ na kutoci apakassanaṃ siyāti evamādhārādike anuvattamāne sati kutoci ādhārādito apakassanaṃ visuṃ karaṇaṃ na siyāti attho. Tathā sati heṭṭhā suttenekayogameva kareyyāti adhippāyo. Bhāvakammesūti sambajjhateti yojanā.

Bahulassa bhāvo kammaṃvāti bahvatthādānamevātra bahulasaddassa pavattinimittaṃ bhāvo kammaṃceti tattha paccayo. Kecīti pāṇiniye yeva sandhāyāha. Tassāpi bhūteyeva pavattimupadisati ‘sopi’ccādi

Nā. Bhijjamānanti paccamānaṃ. Pararūpena passinnoti yojanā. Keciti teyeva. ‘‘Matibuddhipūjatthehi ce’’ti (3-2-188) tesaṃ sutte casaddākaḍḍhite dasseti ‘yathā’tiādinā. Akkocchi tanti kamme viggahamāha, tanti kammapadaṃ, evamuparipi curādiṇilope ‘‘nimittābhāve nemittikassāpyabhāvo’’tyākāranivatti. Kasirayaṃ gatyādyane kattho, kaṭṭhaṃtyatra kimatthoti āha- ‘ettha hiṃsattho’ti.

Hetunoti dukkhaphalassa hetuno agyādino. Kaṭṭhasaddassa phalahetubhūte agyādike vattamāne evaṃ hotu phalevattamāne kathanti āha- ‘yadāpanā’tiādi. Kodhātiko idha.

61. Tuṃtā

Nanu ca bhāveiti bhavatināyaṃ ghaṇantena niddeso karīyatīti bhavativisayova paccayatthaniddeso kato bhavati, tato ca bhavatino yo bhāvo tasmiṃyeva vācce paccayo siyā, so ca bhavatito yevuppajjamānena paccayena sakkābhidhātuṃ tato tasmāva paccayena bhavitabbaṃ, tasmā kathaṃ pacituṃ pāko cāgo rāgotipacādīhibhavati ccāha- ‘bhavanaṃbhāvo kiriyādhātvattho’ti.

Kiriyāsāmaññañhi sabbadhātvatthānugataṃ bhavatissattho, tena kiriyāsāmaññavācinātthaniddeso karīyamāno sabbadhātuvisaye kato bhavati tasmā pacādīhipi bhavatītyadhippāyo.

Nanu cātra tumādayo bhāve bhavantīti vutte na viññāyate kiṃvisesite bhāve tumādayo bhavanticcāha- ‘yato’ccādi. Tassāti dhātuno. Yo vattabbo bhāvoti yo vācco bhāvo. Kutoccāha- ‘sambandhā’ti. Tumādīnaṃ yā pakati tāya vācceneva bhāvena saha sambandhāti attho. Ṭhātabbanti bhāve tabbo. Atha kriyāyaṃtyanena tabbādyabhihitassa dabbarūpāpannassa bhāvassa kathaṃ

gahaṇaṃtyāha- 'yadipi'ccādi. Sakanissayakiriyābyapadesoti dabba rūpassa attano nissayabhūtāya kiriyāya byapadeso daṭṭhuṃ cakkhuccādo bhavanakiriyāya patīyamānattā tumādayo bhavanteva.

Nanu ca tumādīnaṃ bhāve vihitattā kiriyāyeva padhānattanti kamma kārakaṃ nappatīyateti kathaṃ 'kaṭaṃ kātuṃ gacchatī'ti siyāccā saṅkiya paṭipādetumāha- 'yadipi'ccādi. Dhātvatthakato kiriyāsaṅkhātena dhātvatthena kato. Atthīti iminā yattha 'supyate deva dattene'ccādo natthi, tattha na kammampatīyateti dasseti.

''Icchatthesu samānakattukesu tavetuṃ vā''ti (4-2-12) kaccānena atadatthāyampikiriyāyaṃ tumādayo yathāsiyunti visuṃ suttitaṃ, tenāha- 'icchatthesmi'ccādi. Yathā 'bhottuṃ pacatī'tyādo bhojanakiriyā payojanā pacanakiriyā hoti, nevamettha tappa yojanā icchā… pacanakiriyāyaviyatappayojanattābhāvatoti ayamassādhippāyo. Puneccādinā vuttāniṭṭhapātassāsaṅkaṃ viracayamāha- 'atadatthāyampi'ccādi.

Icchatthassa dhātuno payogāti iminā 'icchanto karotī'ti ettha icchantoti icchatthassa dhātuno payogatthameva, na icchāya payojanaṃ karaṇanti dīpeti. Devadattaṃ bhuñjamānamicchatītettha bhottunti na hoti samānakattukesūti vacanato, bhojanassa devadatto kattā, icchatissa aññoyevātipi suttassa visuṃ payojanaṃ na vattabbanti dassento āha- 'devadatta'miccādi.

Icchatissāti'devadattaṃ bhuñjamānamicchatī'ti ettha icchatīti vuttaisissa. Sādhanaṃ 'devadattaṃ bhuñjamāna'nti vuttakammasaṅkhātaṃ attho payojanaṃ yassa so sādhanattho-icchati. Tassa bhāvo tattaṃ, tasmā. Kammamevicchāya payojanabhāve ṭhitanti bhāvo. Niratthakanti etadatthameva samānakattukaggahaṇaṃ kataṃ tañca yathāvuttena pasaṅgābhāvā niratthakanti adhippāyo.

Sakādyatthesu dhātū sūpapadesu dhātu mattā tumādayo suttantarena vihitā pāṇiniyehi, tenāha- 'sakādidhātuppayoge'tiādi. Siddhāti tumādayo siddhā. Bhujikiriyatthāti bhujikiriyā attho yassā sattiyā sā bhujikiriyatthā patīyate. Patīya mānatte kāraṇamāha- 'asatopi hi'ccādi. Parehettha akiriyatthopapadattho punārabbhoti vaṇṇitaṃ. Tadetaṃ vighaṭayitumāha- 'tene'ccādi. Paresamayamadhippāyo ''sakkoti bhottuṃtyādo kosalyaṃ gamyate. Gilāyati bhottuṃti tadasatti. Ghaṭate bhottuṃtyādo yogyatā. Ārabhate bhottuṃtyādobhujisse vādyavatthākiriyantaraṃ. Labhate bhottuṃti appaccakkhānaṃ. Atthi bhottuntiādīsu sambhavamattaṃ. Vaṭṭati bhottuṃtyādo dosā bhāvo gamyate. Sakkoticcādino upapadassa bhojanādikiriyatthatā na gamyate tasmā akiriyatthesupi sakādīsūpapadesu tumādayo bhavantī''ti.

Patīyamānesvapyetesvatthantaresu tādatthiyamatthiyevāti pubbena vihitassa tumādinotra na bādheti dassetumāha- 'yadipi'ccādi. Tādatthiyamatthiyevāti bhojanakiriyatthatā sakkotiādīnaṃ atthi yevāti attho siddhāyeva ''tuṃtāye''ccādinā. Alamatthavisiṭṭhesu pariyattivacanesūpapadesu dhātuto tumādayo vihitā parehi, tatthāha 'alamatthavisiṭṭhe'iccādi. Pahusaddampi antogadhaṃ katvā 'samatthādī'ti vuttaṃ, bhavatissa sambhavo ''pubbekakattukāna''nti (5-63) ettha byākhyāyissate. Abhimatāti kaccāyanena ''arahasakkādīsu ce''ti (4-2-13) casaddena abhimatā imassāti 'kālo bhottuṃ'tiādino. Yathā bhottumanotiādinā paresampi ayameva nipphattikkamoti dīpeti. Abyabhicāratoti avinābhāvato, bhavati bhojanaṃ bhāvoti bhojanaṃ bhuñjanaṃ bhāvo bhavatīti attho. Natugamissakiriyātadatthāti gamanakiriyā bhojanatthā na hotīti attho. Atthasaddohyayaṃ payojanavacano yañca yamuddissa pavattati, taṃ tassa payojanaṃ bhavati. Nacāyaṃ bhojanamuddissa gamissati, kiñcarahi kāriyantaraṃ, kevalaṃ tena nimittena sambhāvīyate. Yadā tu bhojanatthamevārabbhate gamanakiriyā, tadā bhavatyeva'gamissati bhottu'nti.

Tuṃvisaye ṇakopi vihito pāṇiniyehi, tatrāha- 'kārako vajati'ccādi. Parihāramāha- 'pubbe'ccādinā. 'Kattariltu'ccādinā yoyaṃ ṇako tīsupi kālesu sāmaññena vihito, kriyatthā yaṃ kriyāyaṃ upapade kattuno-bhidhānaṃ siddhaṃ, na cāssa visesavihitena tuṃpaccayena bādhā bhinnattā, tuṃpaccayassa hi bhāve vidhānaṃ ṇakassa tu kattarīti. Pubbaṇakeneva siddhepi ltvādinivattiyā so vidheyyova, no ce ltvādayopi siyunti codakappasaṅgamāsaṅkiyāha- 'naceva'miccādi. Avagamābhāvameva phuṭayitumāha- 'nahiṃ'ccādi. Hi yasmātyatthe yo eso vajati

so kattā, yo eso vajati so vikkhipotyayamattho-tra gamyate, na pana tehi tādatthiyaṃ gamyateti attho. Codako ltvādīhi sāmyamāpādayituṃ sāmarisaṃ vuttavidhinevāppattiṃ ṇakassāpyāha- ‘ṇakopi’ccādi. Agatthaṃ [apakatatthaṃ (potthake)] yadipi ṇakena tādatthiyaṃ na gamyate pakaraṇato gamyateti ṇako bhavissatītyāsaṅkiya codako āha- ‘athe’ccādi. Pubbeccādinā vutto-yaṃ ‘ṇako na vidheyyo’ccassa na parihāro… sottarattā yathāvuttena, kintu‘tasmā nevi’ccādinā iminā vuccamānovaparihārotiviññātabbaṃ. Tadevaṃltvādīnampipattitoṇakaltvādīhi tādatthiyānavagame vinicchite tādatthiyavisesena tesaṃ sambhavoti anatthakaṃ ‘‘ṇakassa kiriyatthopapadassavidhānaṃ ltvādipaṭisedhanattha’’nti vākyakāravacananti satthakāro nigamayamāha- ‘tasmā’’ccādi. Bhavatu pakaraṇatova [cāpaccayabhova] tādatthiyāvagamo, tathāpiṇako paro vidheyyotyadhippāyenāha- ‘athāpi’ccādi. Gatattaṃ. Bhavissati kāle kriyatthāyaṃ kriyāyamupapade bhāve ca ṇappaccayādayo vihitā, tatrāha- ‘pākāya vajati’ccādi. Avihitesupi tādatthiyā siddhameveti adhippāyo.

62. Paṭi

Sotunādīsu ‘savanaṃ kātuna’iccādinā viggaho. Suteneti savananti viggaho.

63. Pubbe

Veti nātisambajjhate vidhino niccattā. Ekasaddassānekatthattā viseseti ‘sakhyāvacanoyamekasaddo’ti. Kutoccāha-‘saddāna’miccādi. Ekasaddassa saṅkhyāvacanatte yottho sampajjate, tamāha ‘ekasaṅkhyāvacchinno’ti, tadatthāti kriyatthassatthā. Yadipi ‘pubbaṃ byāpāra’nti samudāye ekadesabhūto byāpāro niddhāriyamānoti vuttaṃ, tathāpi pubbasaddena byāpāravācako kriyattho vuccate upacārā, teneva ‘tesu yo pubbo tadatthato kriyatthā’ti vuttiyaṃvuttaṃ. Nanu ca satti kārakaṃ, aññā ca pubbakālakiriyāya satti, aññā uttara kālakiriyāya, tasmā kuto ekakattukattamiccāsaṅkiya paṭipādento āha- ‘yadipi’ccādi. Sattimato dabbassāti devadattādino sattimato dabbassa. Tadajjhāropāti ekattassa ajjhāropā. Eka kattukānaṃ byāpārānaṃ kamābhidhānāya tunādayo vidhīyamānā bhāveyevuppannā sakkonti kamamabhidhātunti bhāvetyatrābhisambajjhate.

Ekakattukānanti bahuvacanattā ‘bhutvā pitvā vajatī’tipi bhavati. Bhuttasmintettha anekakattukattā bhuñjitvāpi bhavati. Pāṇini yānamiva visuṃ vacanamantarena tunādividhippaṭipādayamāha- ‘mukhaṃ byādāya supati’ccādi. Byādāyāti dādhātussa viāpubbassa tvāppaccaye ‘‘pyo vā tvāssa samāse’’ti (5-064) tvāssa pyādese rūpaṃ, mukhavivaraṇaṃ katvātyattho, byavadhāyakakālassāti byādāna supanānamantareyo kālo tassa, bhedānupalakkhaṇanti bhedassādassanaṃ. Bhedassīnaṃ kesañcivijjamānattā’kehīcī’ti vuttaṃ. Sahabhāvepīti byādānasupanānaṃ sahabhāvepi. Vaḍḍhitako bhattarāsi.

Abhimatā pāṇiniyānaṃ, parāya nadiyā pabbato-varo visesī yateti appatvā nadimpabbato’ti vutte nadiyā orabhāge pabbatoti attho. Bhavati, tato ca pārebhūtanadīvisiṭṭho pabbato patīyate. Avarena pabbatena parā nadī visesīyateti atikkamma pabbataṃ nadīti vutte pāre nadiyā ore pabbatoti attho patīyate, tato ca orabhāge pabbatavisiṭṭhā nadī viññāyate. Bhavatino sabbattha sambhave sati ekakattukatā pubbakālatā yathā gamya te tathā dasseti ‘paṭhamaṃ na pappoti’ccādi. Nigamayati ‘tadeva’miccādinā.

Bhutvā bhutvā gacchatīti pare-ññathā nipphattimākaṅkhanti pāṇiniyādayo, tatrāha- ‘ekakattukāna’miccādi. Ābhikkhaññāvagame kāraṇaṃ pucchati ‘yajjeva’miccādi. Vuttameva phuṭayati ‘yehi’ccādinā. Yehīti veyyākaraṇehi. Jivaggāhaṃ agāhayiccādo pareññathā paṭipannātadāha- ‘kamma’miccādi. Sakaṅgeti pāṇipādādike-ttaniyevayave. Ṇaṃ paccayo abhimatoti sambandho. Kiṃ ṇampaccayenāti idaṃ vuttaṃ hotīti sambandho. Aññathā siddhippakāramāha- ‘jīvassi’ccādi. Kiṃ visiṭṭhanti pucchitvā jīvaggāhena visiṭṭhanti dassetuṃ jīvaggāha’nti āha. Jīvaggāhasaṅkhātaṃ gahaṇamakāsīti attho.

Ākhyātanti agāhayīti ākhyātaṃ kattabbarūpanti imānā gahaṇa kiriyāya kammattaṃ bodheti. Tabbisesanampīti kattabbarūpāya gahaṇa kiriyāya visesanampi. Tathābhūtamevāti kattabbarūpameva. Tathā ceti kiriyāvisesane dutiyāya ṇamante jāte sati. Ṇamanta rūpanti ṇamantassa

rūpaṃ yassāti viggaho. Ṇampaccayeniha kiñcineti sambandho. Iheti imasmiṃ byākaraṇe. Kiñci payojanaṃ. Pacāditotiādisaddena tehi avihitaṇampaccayā gahitā.

64. Nto

Yo sādhayitumāraddho naca niṭṭhamupagatoti yo kaṭādisādhayituṃ nibbattayituṃ āraddho niṭṭhaṃ parisamattiṃ na copagato nappatto. Pavatto-nuparatovāti yo pabbatādi niccappavato-avirato teneva niṭṭhaṃ nopagatosovattamānoti vuccateti yojanā. Tabbi sayakiriyādvārenāti yathāvuttakaṭādivisaya kiriyāmukhena, idaṃ vuttaṃ hoti ‘‘yathāvuttakaṭādīnaṃ vattamānattā tabbisayā kiriyāpi vattamānā evāti taṃdvārena kriyatthavisesana’’nti.

Bhuñjati devadattoti ettha yajjapi bhuñjamāno hasati khajjati [vadati] pāniyaṃ pivati, tathāpi yuttā vattamānatā kattumicchitassārambho na parisamattoti vuttaṃ- ‘sādhayitumāraddho na ca niṭṭhamupagato’ti. Tiṭṭhanti pabbatātiādīsu niccesu pabbatādīsu bhūtānāgatānamasambhavā tannisedhino vattamānassāpyasambhavā yadīpi kālavibhāgo na viññāyate, tathāpi āraddhassa ṭhānassāparisamattiyā vattamānā evāti vuttaṃ- ‘pavatto-nuparato vā’ti. Kattuvisesane sati ko dosoccāha- ‘kattu visesane’ccādi. Ihāpi siyā kattuno vattamānattā, vattamānatta mevāssa pakāsetumayanti vuttaṃ. ‘‘Apaṭhamā samānādhikaraṇe’’tyādīhi (3-2-124) anekehi suttehintappaccayo pāṇiniyehi vihito.

Idha pana sāmaññena vihitattā āha- ‘sāmaññenā’tiādi. Santo ‘asa-bhuvi’ntappaccayo. ‘‘Kattari lo’’ (5-18) ‘‘ntamānānti yiyuṃsvādilopo’’ti (5-130) akārassa lopo. Tapanto ‘tapa-santāpe’. Jappanto ‘jappa=vacane’. Paṭhanto ‘paṭha=uccāraṇe’ pacanto ‘paca=pāke’dhārayanto ‘dhara=dhāraṇe’. Payojakabyāpāre ṇi, dharituṃ payuñjamāno dhārayanto. Dissanto disa dusa=appitiyaṃ’’ divādīhi yaka’’ (5-12) yajanto ‘yaja-devapūjāyaṃ’. Arahanto ‘araha-pūjāyaṃ. Yathācātiādinā apaṭhamāsamānādhikaraṇādīsu ‘saṃvijjamāno virocamānaṃ jappamāno’ccādīsu māno nto viya daṭṭhabboti vadati.

65. Māno

Kālakato avatthāviseso vayo. Mānovāti iminākntappaccayābhāvamāha. Yujjhamānā’yudha=sampahāre’ ‘‘divādīhi yaka’’ (5-12) ‘‘tavaggavaraṇāna’’miccādinā (1-48) dhassa jho’’vaggalasehi te’’ti (1-49) yassa ca. ‘‘Catutthadutiyesvesa’’ntiādinā (1-35) jhassa jo. Naccamānā ‘nacca=naccane’.

67. Tessa

Savisayeti kattari bhāve kammeca.

68. Ṇvāda

Ṇvādayoti ‘ṇvādayo’ccanena suttena. Katipayadhātvādipariggahenāti dhātavo pakatibhūtā ādī yeyaṃ kālādīnaṃ te dhā tvādayo tesaṃ pariggahenāti attho. Kālo vattamānādi, kārakaṃ kattādi pakaṃsena niyamena paccayo karīyate etasmāti pakati. Kākriyaṃ āyukādi.

Kāriyavisesanti ādesādikāriyavisesaṃ. Kāru sippijāti viseso. Tacchakādayo (tacchakakamma) kāratantavāyarajakanahāpitā pañca kāravo cārudāruti vattamāne kālaniyamenāññatrāpi bhavissati. Evaṃ kāruādīsupi.

69. Khacha

Khachasānanti vutte tadantaggahaṇaṃ kathamiccāha- ‘paccayaggahaṇe’ccādi. Byākhyātatthaṃ, nanu sutte ekassaroti pulliṅgena niddeso, ādīti ca tabbisesanaṃ, evaṃ sati napuṃsakena vivaraṇaṃ kathaṃ yujjatīti āha- ‘sadde’ccādi, atha jāgareccādo puthagavayavekassarassa jāgarasaddassa ca

paccekaṃ kasmā na dvibhāvoccāha- 'teneve'ccādi.

Tenevātiādīti ekassaroccassa visesanattahetunāva. Avayavekassarassāti visesanasamāso 'avayavo ca so ekassaro ce'ti. Athādīhi ekassaravisesanattepyavayavekassarassa kasmā na dvibhāvoccāha- 'ekassevādittā'ti.

Itarassāti paṭhamekassarato-ñāssāvayavekassasarassa. Dosaduṭṭhattā nettha visesanasamāsoti vattumāha- 'ekassaroti'ccādi. Tathā sati ko dosoti āha- 'eko ce'ccādi. Sarodīti ca vutte 'īha-ghaṭane'ccādīnameva siyā.

Nanu ca pacatimhi yenevākārena pacasaddo ekassaro teneva tadavayavāpi acsaddo pasaddo ca ekassaro, tatovāvayavānampi paccekaṃ dvibbacanaṃ pappoti… dvibbacanakāriyino ādissa ekassarassa sāmaññena niddesā, evañca samudāyassa tadavayavānañcekassarānaṃ visuṃ dvibbacane kate aniṭṭhampappotītīdamapākattumāha- 'sakiṃsatthappavattiyā sāvayavassa samudāyassa gahaṇa'nti. Sakiṃ satthappavattiyā ekavāraṃ dvibbacanasuttassa pavattiyā dvibbacanakaraṇenāti vuttaṃ hoti.

Sāvayavassāti yathāvuttāvayavehi saha vattamānassa na vinā tehi. Evaṃ maññate ''yassa dvibbacane karīyamāne sabbesamavayavānaṃ gahaṇaṃ bhavati, tasseva samudāyassa dvibbacanaṃ yuttaṃ nāvayavānaṃ, tesañhi dvibbacane ekāya dvibbacanassuppattiyā na sabbesaṃ gahaṇaṃ kataṃ hoti nāvayavantassa samudāyassa ca katanti puna tesaṃ dvibbacanāya satthappavattiyā bhavitabba''nti. Upapattantaramāha- 'athave'ccādi. Iha ṭhāne dvibbacanaṃ dvippayogo dvibbacananti dve pakkhā. Tatra ṭhāne dvibbacanapakkhe dosadassanato dvippayogo dvibbacanantyayameva pakkhobbhupagatoti dassento paṭhamantāva ṭhāne dvibbacanapakkhe bhāvinaṃ dosamāha- 'paṭhamassekassarassi'ccādi. Dvisaddo saṅkhyeyye vattate.

Saṅkhyeyyañcettha saddarūpamuccāraṇaṃ vā, tattha uccāraṇe saṅkhyeyye ṭhāne dvibbacanaṃ na sambhavati… uccāraṇassa saddā(nugata) dhammattā. Saddarūpe saṅkhyeyye ṭhāne dvibbacanaṃ, tattha [tañca (potthake)] doso. Tathā cāha- 'rūpadvaye vidhīyamāne'ti. Tathā sati nivuttidhamme ṭhānī bhavatīti ṭhānino nivuttiyā bhavitabbaṃ, nivuttiyā ca dhātuttā nivutti, tenāha- 'pakatippaccayavibhāgābhāvato'ti. Tena ppaccaye pare pakatiyā vidhīyamānaṃ kāriyaṃ na siyā, tena vuttaṃ- 'assa ittaṃ na siyā'ti. Pipāsati 'pā=pāne'. Icchāyaṃ pātuntitumantā ''tuṃsmā''ccādinā (5-61) so. 'Pāsa pāsa' iti dvitte pubbato-ññassa lopo, ''rasso pubbassa'' (5-74) 'kha cha sesvassi. Dvippayoge tu dvibbacane nāyaṃ doso samāvisatīti āha- 'āvuttiyaṃ ti'ccādi. Dvidhā bhūtassā tidhinā dhātusseva dvidhābhūtattaṃ dīpeti.

70. Paro

Yogavibhāgā 'a ña'ādīsu gamyate. Yadi hyatrāpi chaṭṭhī abhimatā siyā tadā ''kha cha sa parokkhānamekassarodidve''ti ekameva yogaṃ kareyya. Parokkhe vihitā añaādayo dhātutova, nāññatoti parokkhāvacanasannidhānā casaddena dhātuvihitappaccayāva gayhantīti āha- 'aññasmimpi dhātuvihitappaccaye'ti. Yadi pana bhusattho ābhikkhaññattho vā vattumiṭṭho siyā, tadā bhūsatthādīsu ca daddallaticcādikaṃ hotīti veditabbaṃ. Caṅkamati momūhacittānīti bhusatthassa yujjamānattā tyādayo bhusatthe bhavanti bahulādhikārāti vattuṃ sakkāti.

71. Ādi

Paṭhamo dutiyoti ca dve ekassarā. Tattha ''khachasānamekassarodi dve'' (5-69) ''parokkhāyaṃ ce''ti (5-70) paṭhamassekassa rassa dvibbacanaṃ 'ādismā sarā''ti tu dutiyassa, tasmā kathamaññassuccamāneaññassabādhakaṃsiyā tasmā katepidutiya dvibbacanepaṭhamadvibbacanaṃ sambhavatvevātinapaṭhamadvibbacanāpavādo-yaṃ yogoccāsaṅkiyāha- 'paṭhame'ccādi. Kriyatthādhikārā kriyatthānanti chaṭṭhiyā dutiyenekassa renaca sambandhā paṭhamadvibbacanassavidhāya kamaññavākyamaññaṃ dutiyassāti na vākyabhedoti āha- 'eke'ccādi. Assāti 'ādismā sarā''ti assa yogassa, pubbayogeti pubbehi dvihi suttehi. ''Ādismā sarā''ti saramadvittenupādāya sāmaññena saddarūpassa dvibbacanavidhānato pubbe viya

byañjanayuttasseva vidhānaṃ tatheviṭṭhatthattāti paṭhamadvibbacana sambandhino byañjanassa dvibbacanabādhātyavagantabbaṃ.

72. Napu

Paṭinimittanti nimittaṃ nimittaṃ pati paṭinimittaṃ, nimitte satīti attho.

73. Yathi

Paṭhamekassarassa paṭhamadvibbacanaṃ visayo, dutiyekassarassa dutiyadvibbacanaṃ, tenāha- 'yathā visaya'nti. Paṭhama dutiya tatiya dvibbacananti ettha puiti paṭhamaṃ saddarūpaṃ, ttiiti dutiyaṃ, yisiti tatiyaṃ.

76. Kha cha

Khappaccayādi karīyatīti seso.

82. Yuva

Catthaparattāti catthasamāsā parabhūtattā. Tena paccekāti sambandhena. Samānādhikaraṇattena visesananti sambandho. Ācariyena yovibhattilopeneva niddiṭṭhattā āha- 'luttayovibhattiko vā niddeso'ti.

83. Lahu

Dhūpāyatīti dhūpitā, paccayassāti tippaccayassa. Kānubandhakaraṇamanatthakaṃ siyāti ghakvikaraṇassa paccayattābhāve (taṃ) nibandhanassa kāriyassābhāvā 'na te kānubandhanāgamesū''ti (5-85) paṭisedhā bhāvoti kakārānubandhamanatthakaṃ siyā.

85. Nate

Pucchīyitthāti viggayha tto, tassa ''pucchādito''ti (5-143) ṭho. Sesaṃ vuttanayameva. E onampaṭisedhamukhenāti eonampaṭisedhassa pakatattā vuttaṃ. Cinitabbantiādīsu cīyittha cīyati vātiādinā viggaho. Cinituntiādīsu cinanā yāti(ādinā). Nanu ca (ñiāga)mo, na paccayoti kathampaccaye ''lahussupantassā''ti (5-83) eo papponti kathañce sampaṭisedhoccāsaṅkiyāha- 'ñisse'ccādi. Nanucādimhi na yuvaṇṇābhi kathametthappasaṅgoti āha- 'sakāpānaṃ kukkūṇeti'ccādi.

Pattokārassāti dhusadde ukārassa pattokārassa. Yuvaṇṇeccādināpattassāti (tabba) tuṃ paccayesu ca ṇino pattassa. Vā vidhānā na ñi. Dhunāpetabbantiādipāṭhe ñimhi akate ''aññatrāpī''ti (5-87) paṭisedhābhāvo. Dhunāpetīti pāṭhetimhi le ca ''kvaci vikaraṇāna''nti (5-161) vikaraṇalope ca ekāro. Asati nāgame ''yuvaṇṇe''ccādinā ettaṃ siyā tampināgame upantattā netyadhippāyenāha- 'tathāpi'ccādi. Pakkhantaramāha- 'nāgame'ccādi.

87. Añña

Sama dama-upasame. Sametīti samako, dametīti damako, jana-janane, janetīti janako badha=bandhane, badhatīti badhako.

92. Padā

Nipajjati nipajjanaṃ. Pamajjate pamajjitabbaṃ. Pamajjanāya pamajjituṃ. Pamajjati pamajjanaṃ.

93. Maṃvā

Rundhituntiādīsu rodhanāyāti viggaho.

94. Kvimhi

Nanu kimatthamantaggahaṇaṃ yato ‘‘kvimhi lopo-ntabyañjanassā’’ti vuttaṃ, ‘‘chaṭṭhiyantassā’’ti (1-17) antasseva lopo siyāti codanaṃ manasi nidhāya taggahaṇe payojanaṃ dassento āha- ‘antaggahaṇa’miccādi. Lopavidhīsūti (vīādilopavidhīsu, chaṭṭhī niddiṭṭhanti) ‘‘vīmantu vantū’’nti (4-138) chaṭṭhīniddiṭṭhaṃ. Bhadantavidhicaritattabyāpāraṃ [tadantavidhicirabhedanāccanabyāpāraṃ (potthake)] nissāyāha- ‘chaṭṭhiyantassā’’tī byāpārā’ti. Antassāti vīādīnamīkārādino. Aññathāti sabbāpahārilopaññāpanābhāve. Anatthakaṃ siyā ‘‘chaṭṭhiyantassā’’timassa byāpārasambhāvā. Idāni chaṭṭhīniddiṭṭhānaṃ visesena vattumicchittaṃ antasseva lopapattidosaṃ dassetumāha- ‘tadante’ccādi.

101. Para

Atha dvitteti kathamavasīyate sadde abhāvetiāha- ‘para’iccādi. Anantarasutte ‘‘paripaccasamo hī’’ti vuttattā tato parassāti kinnāvasīyatīti codana mubbhāviya tadayuttataṃ dassetumāha- ‘nanuce’ccādi.

103. Dhāssa

Apacurappayogattāti abahuppayogattā.

104. Kimhi

Kto dūsidhātuto dūsayatīti atthe.

106. Muha

‘‘Vaṇṇe yantaṃ tadādo’’ti paribhāsāya ayamattho ‘‘vaṇṇe pare yaṃ kāriyaṃ taṃ tadādo tasmiṃ vaṇṇe ādibhūte hotī’’ti teti takāre pare.

107. Vaha

Tetvevāti vatvā paccudāharaṇaṃ dasseti ‘vuyhatī’ti. Vuttivacanaṃ mulliṅgiya atthaṃ vadati ‘ussā’tiādi.

108.

Nidhīyitthāti viggaho.

109. Gamā

Rānanti vutte ‘rā-ādāne’iccassa gahaṇampi viññāyeyyāti āha- ‘rāna’ntiādi.

110. Vacā

Sutte ‘vassā’ti sassarova gayhatīti dassetumāha- ‘vassāti hī’tiādi.

112. Vaddha

Vatta=vattanetīmasmā ttippaccaye vā ukāro na vihitoti āsayena ‘katha’miccādi vuttanti dassento āha- ‘vattavattaneti’ccādi. Vuttimatteti nipātanāti ‘‘sabbādayo vuttimatte’’ tettha (3-69) ‘vuttimatte’ti nipātanā. Ṭhā=gatinivattiyanti ettha ‘gatinivattiya’nti nipātanā pakkhe ukāro na hoti, tenāha-

‘vattī’tiādi. Vattanaṃ vutti vatti.

113. Yaja

Kassa sabbassāti āha- ‘ya akārāna’nti.

115. Gāpā

Byattiniddesenāti iminā jātiniddesassānissitattaṃ dasseti. Īsseccādinā vuttiganthassādhippāyaṃ vivarati.

117. Sāsa

Satthaṃ ‘‘byañjane dīgharassā’’ti (1-33) rasso.

120. Ñā

‘‘Nto kattari vattamāne’’ti (5-64) ntoti sambandho.

121. Sakā

Kukppaccaye antakakāro kuppaccaye ādikakāro antāvayavattho.

122. Nīto

Nāññatracayādīsūti nicchayato-ññesu [aññasmiṃ] cayādīsvatthesu cho na bhavatīti attho.

123. Jara

Īmhi jasadde akārassa lopo, le tu jīrāpayati. Tassātikyassa.

124. Disassa

Diṭṭhi dassanaṃ, dassanāya daṭṭhuṃ. ‘‘Saramhā dve’’ti (1-34) dvitte duddaso. ‘‘Ā ī’’ccādinā (6-33) īssa rasso (addakkhi). Dakkhissati ‘‘bhavissati ssati’’ccādinā, (6-2) ssati.

125. Samā

Vādassareti vikappena dakārassa rādese.

127. Ana

Dassātyananuvattamānepi dasseva pappoti vacanabalenāti dassetuṃ pakkhantaramāha- ‘ādissā’tiādi. Anaghaṇsu paresu āparīhi dassāniyamena ḷoccāsaṅkiya nevaṃ, yathākkamameva nissitoti dassetumāha- ‘anaghaṇsu’ccādi. Āparassāti ākārato parassa dassa.

128. Atyā

Vuttiyaṃ etasmiṃ visayeti ettha etasminti tyādintavajjitapaccaya visayeti attho. Viññāyamānattā ñāpito hotīti gamyate. Na ñāpakatoti iminā idaṃ dasseti ‘‘kiñci vacanānusārato viññāyamānatāmattena ñāpīyate kiñci ñāpakena, asmimpakkhe vuttānusārato katthaci kassaci dhātuno appayogo viññāpīyatī’’ti. Pakkhantaramāha- ‘ñāpakattāyeva vā’tiādi. Samattheti tathāhiccādinā. Asassāppayogoti asadhātussa kismiñci tabbādike paccaye pare bhavitabbantiādīnamappayogoti attho.

Vināpi suttanti ‘‘atyādī’’tiādikaṃ suttaṃ vināpi. Evaṃ maññate ‘‘asassa bhūādesena sādhīyamānaṃ sabbamiṭṭhaṃ bahulādhikārato bhūdhātunāva sijjhati vināpi bhūādesasuttantaranti katthaci kassaci appayogassa ñāpakattampissa yujjati aññattha karīyamānamihāpi atthavantaṃ siyā’’ti.

Yeti dhātuppayogā yasminti visaye, pātissāti ‘pā-rakkhaṇe’tīmassa, nappayogo pāyayati pāyayitabbantiādippayogo na hotīti. Evamuparipi yathāyogaṃ ñeyyaṃ. Brūssāti ‘brū=vacane’iccassa. Adissāti ‘ada-bhakkhaṇe’iccassa. Īādīti bhūte īādi. Etissa ca īādīsūti sambandho.

Avabodhe etissa ṇisesu ca īādīsu ca, ajjhene etissa parokkhāsu ca ṇisesu ca īādīsucāti yojetabbaṃ. Sabbattha nappayogoti yojetvā attho veditabbo. Bahulaṃvidhānato ñātabbāti yojanā. Yakvikaraṇena niddesā ‘asa-kkhepanetī massā’ti vuttaṃ, tadāha- ‘asassā’tiādi.

129. Aā

Ssāti jātiniddesoti āha- ‘ssaiti’ccādi.

130. Nta

Pubbasaralope rūpassa samānattā antinā antu ca gahitoti ‘santi santū’ti udāharaṇadvayaṃ dassitaṃ.

131. Pādi

Te ca pādayo jotentīti sambandho. Anvayabyatirekehi kiriyā yadipi dhātunāva vuccatīti sambandho. Kiṃ visiṭṭhā kiriye ccāha- ‘sāmaññabhūtā visiṭṭhā vā’ti. So visesoti yena visesena visiṭṭhā kiriyā dhātunāva vuccati so viseso. Vācaka bhedatoti sāmaññāya ca kiriyāya visiṭṭhāya ca vācakānaṃ dhātūnaṃ bhedato tenāpīti kaccānenāpi. Saṇṭhānaṃ saṇṭhiti.

141. Kasa

Kiṭṭhamadatīti kiṭṭhādo, kiṭṭhasaddenupacārato kasitaṭṭhāne uṭṭhita sassaṃ vuccati.

142. Dhasto

Ṭhassābhāvattaṃ nippaccanteti ajjhāhāro.

144. Sāsa

Anusāsīyitthāti anusiṭṭho kamme kto ‘‘sā sassa sisvā’’ (5-117) sāsanāya sāsituṃ.

147. Baha

Atha bahassāti ḍhādesasambandhe chaṭṭhī kasmā na viññāyateti āha- ‘bahassā’tiādi. Ḍhayogapajjenāti ḍhakārena saha yogapajjena ekībhāvenāti attho.

148. Ruhā

Ḷocāti vuttattāti evaṃ maññate ‘‘yadāyaṃ paccayādeso siyā tadā ete samāsene-kato niddiseyyā’’ti, tenāha- ‘haḷāti vadeyyā’ti.

149. Muhā

Muddhoti ‘‘dho hetehī’’ti (5-145) tassa dho.

150. Bhidā

Imassāti ‘pī-tappane’tīmassa, ihāti imasmiṃ ṭhāne. Pinayīti thūlo ahosīti attho sūyīti itisaddo ādyattho, tena adīyi aḍīyi alīyi alūyītime saṅgayhanti. Yāva ktiggahaṇāti ‘‘lopo vaḍḍhāktissā’’ti (5-158) ktivacanāvadhi.

151. Dātvī

Adīyitthāti dinno, adadīti dinnavā.

152. Kirā

Akirī, akirīyitthāti vā kiṇṇo, akirīti kiṇṇavā. Apurī purīyitthāti puṇṇo, apurīti puṇṇavā. Akhiyīti khīṇo khīṇavā.

153. Tarā

Atarī, ajīrīti kamena viggaho. Cīyitthāti ciṇṇo, cinīti ciṇṇavā.

157. Mucā

Asakkhīti satto sattavā. ‘Saja=saṅge’tī massāpi satto sattavāti hoti.

158. Lopo

Vaḍḍhanaṃ vaḍḍhi.

159. Kvi

Abhibhavatīti abhibhū.

162. Māna

Massa lopoti sambandho.

163. Ññila

Gahetvā ‘gaha-upādāne’gahaṇaṃ katvā gahetvā.

164. Pyo

Ossaṭṭhānubandhassāti pariccattānubandhassa. Yakāramattassa nivattanatthoti visesanatthotīmassa adhippāyatthamāha. Tathāhi visesanaṃ kevalayakārato visuṃ karaṇaṃ attho yassāti añña padatthe sati kevalayakārassa nivattanaṃ viññāyate. Yakāramatte gahite ko dosoti āha- ‘yo vā tvāssa samāsetihī’tiādi. Patvāti ‘pata patha=gamane, pada=gamane’iccassa vā.

165. Tuṃ

Tayopīti tuṃyāna raccā.

169. Disā

Nāppakketi na appatte patteyevāti attho. Ñāpakālopoti ‘‘titālīsā’’ti (1-1) ñāpakatoyeva ktvāppaccayassa yo vakāro tassa lopoti attho.

171. Rā na

Nanu nassāti vutte paccayanakārassāti kathaṃ viññāyatīti āha- ‘nassā’tiādi,ntamānatyādīnaṃ paccayānaṃ nassa ‘‘nantamānatyādīna’’nti (5-172) ṇattapaṭisedhā viññāyati pakaraṇatoti [pakāroti (potthake)] āha- ‘paccayanakārovā’ti.

173. Gama

Icchīyateti icchitabbaṃ. Esanaṃ icchā. Icchīyitthāti icchitaṃ, āsanamāsitabbaṃ. Āsanāya acchituṃ. ‘‘Byañjane dīgharassā’’ti (1-33) rasso.

177. Kara

Amānaparacchakkatte kuruādesena nodāhaṭaṃ. Karānoti ‘‘mānassamassā’’ti (5-16) malopo. Kasmā ntapubbachakkesu kuru ādesena nodāhaṭanti āha- ‘vavatthite’ccādi.

179. Ṇo

Niggahītassāti ‘‘mañcarudhādīna’’nti (5-19) kataniggahītassa. Gahaṇīyaṃ gaṇhitabbaṃ.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Pañcamakaṇḍavaṇṇanā niṭṭhitā.

Chaṭṭhakaṇḍa

1. Vatta

Tadatthassevāti tassa kriyatthassa. Yo kiriyāsaṅkhāto atto tasseva. Etena ādhārametaṃ kriyatthassāti ñāpeti. Nahiccādinā tadatthasseva visesane kāraṇamāha. Suttaṃvinātiparesaṃviya suttaṃ vinā. Tāpi vattamāneyeva bhavissantīti iminā vattumiṭṭhattāti ettha sesavacanamavabodheti. Evakārenā (ti vattamānassevāti ettha evasaddena.) Tabbivacchāti vattamānavacanicchā.

Taṃsamīpassāti ettha tasaddena mahākassapassa subhaddavacanānussaraṇasaṅkhāto maraṇappattihetu dukkhānubhavasaṅkhāto ca kiriyāviseso pariggahito, te vā vattamānakiriyāvisesāti tesamubhinnamāsannāni kamena adhammadīpanamaraṇāni, tenāha-dīpana maraṇānamāsannattā’ti. Evaṃ maññate ‘‘takkālavattamānakiriyāvisesassa dīpanamaraṇasaṅkhātaṃ taṃsamīpatāvipi kiriyantaraṃ vattamānaggahaṇena taṃsāmīpyaṃ gayhati, yathā (gaṅgāsamīpo) deso gaṅgāti vuccati tato ‘gaṅgāyaṃ gāvo’ti siyā’’ti. Pure iccādinā pakkhantaraṃ viracitaṃ vuttikārena, tadupadassetuṃ mukhayati ‘sabhāvato’ iccādi.

Kiriyākāloti vattamānakiriyākālo. Avasissatīti purepurāsaddehi dīpitaanāgatakālato avasissati. Kiriyā kāleti dīpanamaraṇakiriyākāle. Tassāti dīpanamaraṇassa. Vattamānattāti ettha vattamāneyeva bhavissantīti seso. Anenāti pureccādivuttivacanena. Purepurāsaddehi anāgatakālāvagame sati dippati maratīti ettha dīpanamaraṇakiriyākālo mukhye tadā vattatītiāha- ‘mukhyaṃ vattamānattamāhe’ti. Puna pakkhantaramupanītaṃ kāleccādinā vuttikārena, tamupadassetuṃ mukhamāvattayati ‘anāgate’ccādi.

Vuttiyaṃ kālabyattayoti kālātivattanaṃ, vattamānakālātikkamena anāgatakālepi bāhulakātyādayo hontīti adhippāyo. Tadeva samattheti ‘bhavanteva’iccādinā. Tyādayotīminā sabbesaṃ ākhyātikānaṃ gahaṇaṃ. Lassa dīghoti sambandho. Gacchatīti sakkassa sahabhāvaṃ

gamissatīti attho.

3. Nāme

Paṭijānissantīti vattamāne anāgatavacanaṃ, paṭijānantīti attho. Itarampana bhūte bhavissatīti āsi, karissatīti akari, cete ssasīti cetitā asi, bhuñjissasīti bhuñjitā asi. Anokappanā assaddhā. Amarisanaṃ akkhamā. Imināvāti atthivacane upapade kodhā saddhāsu gammamānesva-satīpi vacanantare imināva sāmaññavacanena siddhanti attho. Garahāvamāti tassa hetuvacanaṃ. Tathāhiccādinā garahāvagamameva samattheti. Atthināma īdisanti [atthināmāti (potthake)] ābhidosikassa kummāsassa paribhuñjanaṃ vijjate nāmāti attho. Vijjamānampi taṃ asaddahanto amarisanto evaṃ vadati. Natthīti maññeti adhippāyo, tenāha- 'paccakkhamapī'ti [īdisampīti] ādi. Yopīti saddassa sopīti tasaddena sambandho veditabbo. Atthīti vijjamānattheti vuttavijjamānattho vakkhamānapakkhattayepi daṭṭhabbo.

Nanu atthināma tātāti ettake vutte paṭhamo atthinukhoccādiko nisīditvāti saddapariyanto ca, dutiyo atthinukhoccādiko nisīditvāti saddapariyanto ca tatiyo atthimaññeccādiko jigucchaneyyanti saddapariyanto ca vacanappabandho kathaṃ labbhatīti manasi nidhāyāha- 'sopanā'tiādi. Imināti 'atthiyevihāpi nindāvagamo'ti vacanena. Ṭhānabhojane garahatīti sambandho. Vuttaṃ sakkatānusārena. Nissāyanissāyāti yattha bhagavā nisinno taṃ ṭhānaṃ nissāya nissāya.

4. Bhūte

Kiriyārūpeti kiriyāsabhāve, evamaññatrāpīti agami agamitthātīmehi aññatra agamuṃ iccādike agamoccādike ca. Anudarā alomikāti santamapyudarādikaṃ mahattābhāvapaṭipādanāya bahuttā bhāvapaṭipādanāya ca na vattumicchīyate.

5. Ana

Aññapadatthavuttiyāti vuttamaññapadatthaṃ dasseti 'vakkhamānalakkhaṇo'ccādinā. Vakkhamānalakkhaṇotivuttikārena ''āñāyyā''ccādinā vakkhamānalakkhaṇo. Antokatvāti iminā āsaddassābhividhimhi pavattimāha. Aharubhayataḍḍharattaṃ vāti ettha vāsaddo pakkhantare. Aḍḍharattasaddena rattiyā catuttho bhāgo-tra vattumiṭṭho, aho ca tassa aḍḍharattañcāti attho. Imassādhippāyatthamāha- 'atīteccādi. Ubhayattha adhippāyaṃ vivarati'aya'miccādinā. Pañcayāmoti atītāya rattiyā pacchimapañcacattālīsavināḍikādhikaghaṭikāttayaṃ anāgatāya purimapañcacattālīsavināḍikādhikaghaṭikatthayañceti aḍḍhādhikasattaghaṭikāparimāṇo eko yāmo ahassa cattāroti pañca yāmā pahārā assāti pañcayāmo.

> Gatāyapacchimo yāmo, pacchimaddhamimassa vā;
> Pahāro-nāgatāyādī, tadaddhamapi vā tathā.
>
> Vuttakālāvadhi majjho, kālo so-jjatano mato;
> Tannisedhena yotvañño, so-najjatano mato.

Agamatthātiādīsu aīssaādīnaṃ sambandhibyañjanassābhāvā na iña. Byāmissepīti ajjatanamissepi bhūte. Nañsamāsanissaye byāmisse yathā pappotīti dassento āha- 'pariyudāsetāve'ccādi.

Ajjatananissayoti byāmisse ajjatanabhāgīnissayo. Atthuti pañhe tu tadaññanissayoti byāmisseyeva tato ajjatanato itarānajjatana nissayo aññatrāti byāmissato aññatra bhūtakāle. Pasaṅgoti ā ñuādīnaṃ pasaṅgo. Ajjahiyyovāti byāmissatādassanatthaṃ vuttaṃ.

6. Paro

Samāsoti chaṭṭhīsamāso kārakasamāso vā. Nipātanatā cāssa visesatoti. Etañcāti parokkheti

etañca. Kriyatthassa upādhi visesanaṃ kriyatthopādhi, tassa kriyatthopādhino bhūtā najjatanassa sādhanadvārena visesanaṃ, na tūjukaṃtyattho. Kasmā nojukaṃ visesanaṃ tyāha ‘byavacchejjābhāvā’ti. Tameva phuṭayitumāha- ‘tathāhi’ccādi.

Sādhiyamānāti iminā dhātvatthassāparinipphannataṃ bodheti. Te santi indriyānaṃ. Santo vijjamāno visayo yesaṃ indriyānaṃ te sambhāvo tattaṃ, tasmā. Neti paṭisedhe, sādhanadvārena visesanatte byavacchejjasabbhāvā yathāvuttadoso na bhavatīti attho. Dosā bhāvameva dassetumāha- ‘yassi’ccādi. Yassāti dhātvatthassa. Tatthāti tasmiṃ appaccakkhe dhātvatthe. Kārakānaṃ sattisabhāvattā sāpi apaccakkhā vāti codeti nanuceccādinā. Asattoti asamattho.

Attānāma attano paccakkhoti tabbisaye amhakārakassa vidhānamayuttanti manasi nidhāya yaṃ vuttaṃ vuttikārena, tamupadassetumāha- ‘nanuce’ccādi. Attabodhanīyāpi hi kiriyā yadā cittavikkhepato nopalakkhīyate, tadāyaṃ parokkhā bhavati, tenuttamavisayepi parokkhabhāvo tassā bhavatveva. Jāgaratopi yadā madā manobyātaṅgato anupaladdhi, tadāpi bhavatyeveti dassetuṃ vuttaṃ byāsattavacanaṃ. Abhinibbattikāleti kiriyā nibbattikāle, ‘sutto-haṃ kiṃ vilalāpa, matto-haṃ kiṃvilalāpe’ti idamatrodāharaṇaṃ. Citta cikkhepavisayappadassanāyettha suttavacanaṃ.

7. Eyyā

Eyyādotīminā eyyādyattho gahitoti bodhetuṃ yeneccādikaṃ vuttaṃ. Nimittasaddāpekkhāya tanti vattabbe visayasaddāpekkhāyasoti vuttaṃ. Tesanti eyyādīnaṃ. Visayaṃ dasseti ‘hetuphalesviccādiko’ti. Ādisaddena pañhapatthanādayo gahitā. Athātra kriyaggahaṇābhāve kriyātipattiyanti kathaṃ labbhaticcāha- ‘kriyāti pattiya’nti ādi. Kriyātipattiyanti vivaraṇaṃ katanti sambandho.

Abhidheyyadvārenāti kiriyāsaṅkhātaatthamukhena, pakatakriyattha visesanattāti kriyatthādhikārato adhikatassa dhātussa visesanattā. Idaṃ vuttaṃ hoti ‘‘atipattiyanti adhikatakriyatthavisesanaṃ, visesanañca hontaṃ nojukaṃ bhavitumarahati kiñcarahi abhidheyyadvārena, tathāhi atipatanaṃ nāma kriyāya hoti, na kriyatthassa ayujjanato, tasmā atipattiyantivuttekriyātipatti yanti idaṃ kriyatthavisesanaṃ hontaṃ abhidheyyadvārena hotīti kriyātipattiyanti vivaraṇaṃ kata’’nti. Vidhurappaccayopanipātatoti viruddhappaccayasamavāyāti attho.

Kāraṇavekallatovāti hetumato phalassa yo hetu tassa vikalattena. Tatretīmassa attho vattamānavisayeti. Kriyātipattiyanti bhūtādi kriyātipattiyaṃ. Liṅgatoti nimittena. Gamakena liṅgena gammāyātipattiyā bujjhanakālaṃ vattamāno kālo na tiṭṭhati atikkamatīti āha- ‘vattamānatāya byatikkamā’ti. Tadeva phuṭayati ‘samakāla’ntiādinā. Samakālanti ekakkhaṇe. Vattamānassa kriyātipatyasambhavā tadavasiṭṭhātītānāgatesveyyādīnambhāvo (aññathā) nupapattiyāti vuttaṃ vuttiyaṃ ‘sāmatthiyātiādi.

Liṅgenāti ettha pubbe dakkhiṇena gamane sati sakaṭissāpariyā bhavanadassanaṃ dakkhiṇena gamanassa sakaṭāpariyābhavanahetutte liṅgaṃ, dakkhiṇena gamanassātipattiyā aññato gamanādi liṅgaṃ. Sakaṭā kiriyābhavanātipattiyā sakaṭe garubhārāropanādi liṅgaṃ. Paṭhamavaye arahattabhavanaṃ taṃhetubhūtañca pabbajjaṃ paresaṃ paṭhamavaye pabbajjānimittārahattappattiliṅgena viññāya pabbajjāyātipatti gharakammabyāvaṭatādiliṅgena, arahattassātipatti ca pabbajjānimittābhāvena [bhāvavirahena (potthake)] liṅgenāvasīyateti liṅgena bhūta kriyātipatti pana veditabbā, yadi panevamabhiññālābhī payuñjati tadā paccakkhañāṇeneva sabbaṃ viññāya payuñjatīti veditabbaṃ. Liṅgatovasīyamānāyanti pana bāhullena vuttaṃ.

8. Hetu

Niccabhavanaṃ hetu (tyādinā) hetuphalabhāvoyevettha, nāti pattīti dīpeti. Sabbappaccayodāharaṇavasenāti sabbesaṃ eyyādīnampaccayānaṃ udāharaṇavasena. Hetuphalānaṃ sabbhāvatoti vuttattā hetuphalāni dasseti hananamiccādinā. Evaṃ hetuphalasabbhāvato sabbakāle ca vidhānato ettha vattamānepi pappotīti bhāvo. So ca hetuhetumantabhāvo ca.

9. Pañhe

Pacchimaṃ pacchimaṃ padantiādīsu pañhoti purimaṃ padaṃ, sampucchanāti pacchimaṃ padantiādinā daṭṭhabbaṃ. Samecca aññamaññaṃ pucchanā sampucchanā, yācanaṃ dehī tyādinā yācanamatthaṃ, iṭṭhassāsampattassātthanamiṭṭhāsiṃsanaṃ. Pattakālavasena ca visayabhedena bhinnāya pīti yojetvā attho daṭṭhabbo. Pattakālaṃ dasseti nimittabhūtassātiādinā. Nimittabhūtassāti taṃtaṃkiccasampajjane kāraṇabhūtassa. Vidhi nāma diṭṭhadhammikasamparāyika nimantaṇāmantaṇājjhesanapesanāni. Ettha ca anuññāpattakālesu ca pañcamī vihitā parehi, diṭṭhadhammikādīsu pañcasu sattamī. Idha pana te dvepi vidhivisesāyevāti vidhimhi antokaritvā eyyādiṃ vidhātuṃ yaṃ vuttaṃ vuttikārena, tadidāni vattukāmo āha- 'anuññāpattakālesupi'ccādi. Vidhippatītimeva pakāseti 'evaṃ kareyyāsī''ticcādinā. Anujānantopi dīpentopi kiriyāsu byāpāretiyevāti byāpāraṇampatītitoti yojetvā attho veditabbo.

Pesanepi kesañci byākaraṇaññūnaṃ sattamīvidhicchitotivuttikārena yaṃ vuttaṃ, taṃ dāni vattumāha- 'pesane pi'ccādi. Samūlatanti kesañci saddikānaṃ sattamīvidhividhānamūlena samūlataṃ. ''Anumatiparikappatthesu sattamī''ti (3-1-11) kaccānasuttaṃ. Kattumicchato parassa anujānanaṃ anumati, parikappanaṃ sallakkhaṇaṃ nirūpanaṃ parikappo hetuphalakiriyā sambhavo ca, tasmiṃ anumatyatthe ca parikappatthe ca sattamīvibhatti hotīti attho. Atthaggahaṇena vidhinimantaṇāmantaṇājjhesana patthanāpattakālesu ca.

10. Tu antu

Udāhaṭāti gacchatu gacchantuādinā udāhaṭā. Dadātūti yācane.

11. Satya

Arahatthe cāyameva payogo, tena bhavaṃ khalu rajjaṃ kareyya bhavaṃ arahoti yojetvā daṭṭhabbo.

12. Sambhā

Yoggatājjhavasānantīmassātthapadaṃ, sattisaddahananti sāmatthiyassa saddahananti attho. Payogānusāritaṃ dīpetī sambandho. Gammamāneti sambhāvemiccādinā bhvādidhātūhi avuccamānepi gamyamāne. Udāhaṭaṃ 'apipabbataṃ sirasā bhindeyyā'ti. Mahābalatāya hatthihanane alamatthavisaye sambhāvane satyapi alaṃ saddo-trālamattho yuttoti na bhavantetyādayo hanissati. Dhātunāti ettha dhātuggahaṇena bhvādayo gayhante tattha dhātusaddassa ruḷhattā pubbācariyasaññāya vā. Udāhaṭanti bhuñjeyya bhavaṃ tyādinā.

13. Māyo

Sūti māsūti ettha susaddo. Ettha imasmiṃ udāharaṇe. Nivatteti māsaddoti seso. Āraddhanti iminā vattamānaṃ vanagamanaṃ dasseti. Antobhūtaṇyatthāti ṇippaccayābhāvepi attani antobhūtaṇyattha dhātuto. Īādīnaṃ āādīnañca sakakālonāma bhūto kālo. Dhātusambandho visesanavisessabhāvo, tenāha- 'dhātvattha sambandhe visesana visessabhāvalakkhaṇe'ti. Sabbatthākhyāta vāccottho visesso syādyantavācco visesanaṃ.

Iṭṭhoti paresamiṭṭho. Jānanatthavasena gamanatthattāti ''gamanatthā kammakā''ti (5-59) sutte gamanatthasaddena 'ye gatyatthā te buddhyatthā'ti jānanatthopi gahitoti evaṃ gahitajānanatthavasena gamanatthattāti attho. Abhimatāni pāṇiniyānaṃ. Tathā saddassatthamāha- 'anantarena gatattha'(nti ana)ntare vuttena karaṇabhūtenāti attho. Abhimatoti pāṇiniyānameva idhādhippetasamuccayaṃ vattumāha- 'samuccayo'iccādi. Athātra kathamanekāsaṃ kiriyānaṃ cīya mānatā yāvatā ekāvāṭanakiriyājjhayanakiriyā cetyāsaṅkiyāha- 'sādhanabhedane'ccādi. Maṭhādisādhanānambhedenāṭana kiriyāyapi bhedoti attho. Takkiriyāppadhānassāti sā lavanakiriyā padhānamassa kattuno. Yo- yamaññepi niyojento viya kiriyaṃ karoti so nā-ññakiriyāpadhāne yutto,

takkiriyāppadhāneyeveti.

14. Pubba

Mahāvākyarūpattā pakaraṇassa tadapekkhāya vākyekadesattaṃ ‘‘vattamāne tianti, bhavissati’’ccādīnaṃ vākyānanti āha ‘vākyekadesehī’ti. Atoyevamāha-vākyāvayavoparo-dhunā karīyate’ti. Vidhivākyattamassa dassetvā niyamavākyattaṃ dāni dassetuṃ ‘athavā niyamatthamidantyādīna’ntyāha. Niyamasuttattameva phuṭayati ‘tehi’ccādinā. Tehi tehi suttehīti ‘‘vattamāne ti anti’’ccādīhi tehi tehi suttehi. Imināti ‘‘pubbaparā’’dinā iminā suttena. Nanu tumhāmhasesesūti ettake vuccamāne ‘tumhāmhasaddavacanīyesu tadaññasaddavacanīyesu ca kārakesū’ti ayaṃ viseso kuto gamyate yenevaṃ vivaṭaṃtyāha- ‘kattukamme’ccādi. Kattādīsu vidhānañca vakkhati.

Kattukammānamevāti iminā bhāvaṃ byavacchindati. Tathā ca vakkhati- ‘tumhāmhasaddavacanīyattābhāvā’ti. Asatvabhūtāyeccādikamekavacana sambhave kāraṇaṃ, tumhāmheccādikantu paṭhamapurisasambhave. Tumhāmhasesesu hontā majjhimuttamapaṭhamā kathaṃ bhāvādīsu viññāyanti kathañca tumhāmhādisaddavacanīyassa kārakatthassākhyātena tattha vihitena saññāvibhattā tumhāmhādisaddappayogābhāvoccāsaṅkiya yaṃ vuttaṃ vuttiyaṃ taṃdāni vivarantena ‘yadi bhāvādīsu mānādayo na vidhīyante tadāmānādīsu paresu bhāvādīsu kyalādīnaṃ vidhānameva nopapajjatī’ti iminā sāmatthiyena tumhādīsu kārakesu majjhimādīnaṃ bhāvo viññāyati teneva tumhādikārakatthassa tattha vihitenākhyātena saññāpitattā tumhādisaddappayogo nāma na hotīti dassetuṃ ‘tumhādisvi’ccādikamāraddhaṃ. Yajjevaṃ tumhādisaddappayogoyeva na siyā ccāha- ‘yajjeva miccādi. Parihāramāha- ‘sasaddenā’ti. Tumhādisaddena. Brāhmaṇāiccanenābhihitameva bahuttaṃ bahavoti vacanenānujjate. Vacanābhāve kathaṃ tulyādhikaraṇattaṃtyāha- ‘anujjamānassi’ccādi. Anujjamānassātianuvaditabbassa gacchaticcādinā niddiṭṭhassa kattuno.

Anuvādenāti (tumhādi) anuvādena. ‘‘Nāmamhi payujjamānepi tulyādhikaraṇe paṭhamo’’ti (3-1-5) kaccānavacanaṃ, tenāha- ‘tenevi’ccādi. Asamānādhikaraṇattā hi ‘tayāpaccate’ccādo na bhavati. Tathāhi tayeccetaṃ kattuvācī paccateccetaṃ kammavācī kamme ākhyātappaccaya vidhānato.

‘Ehi maññe rathena gamissasī’ti pāṇiniyātimatanipphādanakkamo (nirassa) te ‘parihāse’ccādinā. Maññatissa payogeti upapadavasena manadhātussa payoge. Dhātumhāti gamiādito. Uttama purisekavacane patteti gamissāmīti patte. Majjhimobhimatoti gamissasītyabhimato. Majjhime patteti maññaseti patte, uttamekavacana miṭṭhanti maññetiṭṭhaṃ. Idaṃ vuttaṃ hoti ‘‘maññase tvaṃ rathena gamissāmīti vattabbe maññe tvaṃ rathena gamissasīti bhavatīti (vutta’’nti). Ehi maññeccādi na kiñci vuttaṃ vuttiyaṃ. Yathāsavisayevamajjhimuttamā sampajjanti, tathāsambandhamupadassayamāha- ‘evametthābhisambandho’ccādi. Parābhimataṃ sambandhaṃ kurumāno āha- ‘natveva’miccādi. Athoccateccādinā parādhippāyamāha- ‘yade’ccādi.

Yadevamabhisambandhoti ‘maññase tvaṃ rathena gacchāmī’ti yadā evamabhisambandho karīyatītyattho. So cevamanugatoti ‘maññe ahaṃ tvaṃ rathena gacchasi’ccevaṃ so ca payogo anugatotyattho. Pakārantarakappanāyāti ‘maññase tvaṃ rathena gacchāmī’ti antarakappanāya.

15. Āī

Tenacāti samāsitattena ca,ssatyādīnamaggahaṇanti yadi tesaṃ gahaṇaṃ siyā āīssādīsūti na samāsena vadeyya.

17. Bhūssa

Katākatappasaṅgīyo vidhi so nicco-niccā balavāti paṭhamaṃ vuka bhavatīti dassetumāha- ‘katākatappasaṅgittā’ccādi.

18. Pubba

Aādyapekkheti aādīsūti anuvattaaādyapekkhe.

23. Kara

Nanu ca ‘sossā’ti kasmā vuttaṃ ‘‘kvaci vikaraṇāna ‘‘micceva (5-161) lopo siyāti ‘karassa ku’nti vattabbanti codanamanasi nidhāyāha- ‘kvaci vikaraṇānaṃ tyādi. Aññatrapayogānusaraṇā payogānusaraṇaṃ vinā olopo viññātuṃ na sakkāti sambandho.

25. Hāssa

Kāriyaṃ āhaṅsaṅkhātamassa atthīti kāriyī, tena aparo kāriyī haññati hiṃsīyatīti attho.

Sahossehīti karassa okārena ssena ca saha hāssa ssena sahāti attho. Atha kathaṃ ossehi saheva vuttā desotiviññāyatīccāsaṅkiyāha- ‘sahavacanasāmatthiyā’ti. Saha saddassa sahattha(ssa ca) sossa ssenāti kathanasāmatthiyāti attho. Adhippāyaṃ vivarati ‘evaṃ maññate’ccādinā. Evaṃ maññate-ossāna manādesitte iccādinā pāṭhena bhavitabbamiva lakkhīyate… teneva pāṭhenasahavacanasāmatthiyassa patītisabbhāvato. Na tu ‘evaṃmaññateossānamantādesatte hāssacāti vacanamanatthakaṃ siyā hā to cetveva vadetya ossānamanādesitte’ccādinā pāṭhena… ossānamantādesappasaṅgassevābhāvato. Nahetthādesādesi sambandhachaṭṭhī atthi… sossāti visesanachaṭṭhiyāppadhānāya ssenāti sahatthe tatiyāya ca niddiṭṭhattā. Ubhayatthāti ssatyādīsussādīsu ca.

28. Āī

Pubbasaralopoti vikaraṇalopo ākārādese ca dvīsu vāresu pubbasaralopo.

29. Gami

Agāti īmhi lalopo, ākārādese ca pubbasaralopo.

30. Ḍaṃsa

Agañchā agacchīti niggahītāgamena.

32. Ṇānā

Ujjhitānubandhānanti pariccattānubandhānaṃ.

33. Āī ū

Sutte āti iminā ubhayattha paṭhamapurisekavacanaṃ gahitanti āha- ‘ā’tiādi.

34. Kusa

Abhirūhīti ‘‘byañjane dīgharassā’’ti (1-33) dīgho.

35. Ā ī ssa

Parokkhāparanāmadheyyānanti parokkhātiaññanāmānaṃ.

38. Eyyā

Tehevāti heṭṭhā vuttasuttadvayeheva, sahacaritañāyenāti ''bhūte ī uṃ''iccādo (6-4) paracchakke paṭhama purisekavacanaākārena ''anajjatane āñu''iccādo (6-5) pubbacchakke paṭhamapurisekavacana ākārena ca sahacaritākārānameva paccāsattiyā sahacaritā pattivasena pavattañāyena gahaṇanti attho. Gahitattā tvādi sambandhī gayhateti sambandho. Nissayakaraṇaṃ nāma byattivaseneva, na sāmaññavasenāti āha 'etenā'tiādi.

40. Eo

Antasarādilopo ''rānubandhentasarādissā''ti (4-132).

42. Ossa

Ādesānanti aādīnamādesānaṃ.

46. Iṃssa

Pubbasminti akāsinti ettha.

52. Tassa

Kriyatthavihitānampi dhātuvihitānampi aññesaṃ tabbādīnaṃ paccayānaṃ na gahaṇanti sambandho.

54. Mimā

Amhītiādīni vattamāne tvādīsu vā mimānamudāharaṇāni.

57. Himi

Muyhāmi muha=vecitte ''divādīhi yaka'' (5-21).

61. Ñāssa

Jānāti ''ñāssa ne jā'' (5-120)

67. Hanā

Cha ca khā ca cha khā.

70. Kayi

Iminā katā kayirāti ajjhāharitabbaṃ.

71. Ṭā

Eyyumādīnaṃ eyyassāti vuttattā upādivajjitassāti viññāyati.

74. Guru

Okāro guruti saṃyogapubbattā vuttaṃ.

76. Ovi

Vikaraṇasaddassa aññathāpi byavacchedakattasambhave idhādhippetaṃ byavacchedakattampaṭipādetumāha- 'yadipi'ccādi.

78. Eyyā

Aññatrāpīti bhaveyyāmubhaveyyāmaiccatrāpi.

Iti moggallānapañcikāṭīkāyaṃ sāratthavilāsiniyaṃ

Chaṭṭhakaṇḍavaṇṇanā niṭṭhitā.

Niṭṭhitā ca sabbathā sāratthavilāsinī ṭīketi.

Nigama

1. Sabbadā subhadāyittā, sattānantanisevite;
Pasatthe-nvatthasaññāya, paññāte subhasaññite.

2. Cāgavikkamapaññānuddayādiguṇasālinā;
Subhasenādhināthena, kārite vasatā satā.

3. Paṭisallānasāruppe, vihāre sādhugocare;
Manonukūle yogīnaṃ, vare vikkamasundare.

4. Therena racitā sāyaṃ, sāsanujjotanatthinā;
Ṭīkā gurupadambhoja, rajomatthakasevinā.

5. Bahussutānaṃ viññūnaṃ, paramatthāvagāhinaṃ.

Pavattatu ciraṃ ceto, rañjayantī nirantaraṃ.

6. Yesaṃ na sañcitā paññā, nekasattantarocitā;
Sammohabbhahatāvete, nāvabujjhanti kiñcipi.

7. Kintehi pādasussūsā, yesaṃ natthi gurūniha;
Ye tappādarajokiṇṇā, teva sādhūvivekino.

8. Puññena sattharacanājanitena tena,
Sambuddhasāsanavarodayakāraṇena;
Lokāmisesupi kilesamalā alaggo,
Sambuddhasāsanavarodayamācareyyaṃ.

9. Ye-nantatantaratanākaramanthanena,
Manthāca lollasitañāṇavarena laddhā;
Sārāmathāti sukhitā sukhayanti caññe,
Teme jayanti guravā guravo guṇehi.

10. Ṭīkāyo vinasādinaṃ viracayī yo kaṇṭhabhūsāparo,
Viññūnaṃ jinasāsanāmalamatīso-kāsi cānākulaṃ;
Santosakkamanomanomakamano sabbhāvanīyo mahā,
Sāmī me gurupuṅgavo vijayate sārīsuto-yaṃ bhuvi.

11. Rājā vikkamabāhu bāhitaripū tātvassa [bhātāssa] lokissaro,
Sammittānihano tisīhaḷapatī yoyaṃ mahāvikkamo;
Nibbhīto [tisūro] vijayādibāhu vijayī so āsi laṅkissaro,

Taṃ nissāya phalaṃ cirāya phalatañcetaṃ sataṃ santataṃ.

Siddhi ratthu

1. Aggammotivaṃsena, abhayārāmasāminā;
Pañcikāvaṇṇanābhūtā, sā sāratthavilāsinī.

2. Mrammakkharamāropetvā, visodhetvā yathābalaṃ;
Sakiyabyavahārena, tithīvasu karindunā.

3. Yutte vasse laṅkādīpā, saraṭṭhamāhatā puna;
Bhāssappadīpakātanta, kāsikāpañcikādihi.

4. Saṃsanditvā vicāretvā, vācetvāca punappunaṃ;
Ūnādhikādi dosāni, apanetvā sinesine.

5. Suddhaṭṭhake ca vassesā, pāpitā pakatiṭṭhitiṃ;
Suddhāsuddhaṃva dassentī, sodhetu pāṭhasuddhiyā.